

47-5-  
10

LIBRARY  
OF THE  
Theological Seminary,  
PRINCETON, N. J.

Case, .....  
Shelf, .....  
Book, .....

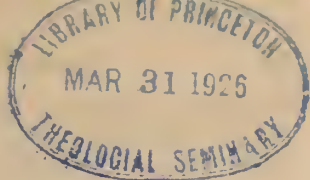
..... I .....  
..... 7 .....

p. 49-56 Missing -



Digitized by the Internet Archive  
in 2015

<https://archive.org/details/baptistmissionar253amer>



THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

MARCH, 1845.

NO. 3.

## American Baptist Board of Foreign Missions.

Tavoy Mission.

JOURNAL OF MR. MASON.

We have lately received some extracts from Mr. Mason's journal, embracing a particular account of a series of meetings at Pyeeekhya, mentioned at p. 331, of last volume. The meetings were opened on the 14th of January, and continued daily for three weeks; a prayer meeting every morning at sunrise, preaching in the forenoon and afternoon, and a meeting for conference in the evening. The congregations consisted at first exclusively of members of the church, and the addresses were intermingled with confessions and prayers. In conducting the meetings Mr. Mason was assisted by Mr. Vinton, who had come from Maulmain for the purpose; and by one or more native preachers. Pyeeekhya is on a river of the same name, south-east from Tavoy, a little more than half way to Mergui.

### *Evidence of the presence of God—Case of a bookho.*

Jan. 14, 1844. In our meeting last evening we had evidence of the presence of God being with us, in the grief that some expressed for their sins. After we returned from meeting, a young man belonging to the Mergui district, who is here on a visit, came in to say that when he had attended meeting from day to day, he had felt some grief for sin, but that on returning home his feeling left him. To-day, however, his sorrow cleaved to him wherever he went. After he left us, br. Vinton's Rangoon assistant came to him to ask prayers, sobbing and crying

as though his heart would break, and saying that he felt himself unworthy to preach the gospel.

In the prayer meeting this morning, one young man offered the best prayer I ever heard from the lips of a Karen. "The old man," remarked br. Vinton, after meeting, "prayed well; but the young man as if taught by the Holy Ghost." The whole subject of his prayer was the impenitent, and he kept to his point, as free from extraneous matter as if he had been writing a piece of composition. Another that led in prayer, could not proceed for his sobs and tears.

15. This morning while attempting to open the prayer meeting with a few remarks, a woman interrupted me with her confessions, and I could not stop her; so I went to prayer, which calmed her down. Br. Vinton observed, that by encouraging such outbreaks he had no doubt but that in a very little time, perhaps in twenty-four hours, the spirit would become general throughout the church. One thing is certain to my mind, that the natives of this country are as susceptible of religious excitement as the people in England or America. None of the unconverted came near us, but we are now directing the attention of the church to them, and others are praying; so I trust God will send us some in one way or other.

16. The young man before mentioned remarked at our evening conference, that he learned from the scriptures how the Lord Jesus gave himself up to his work, and how Paul did, and how Moses did; and he said that he wished to devote himself to the work of benefiting others in like manner. The old man, his father, whom we have received for baptism, said this morning that he had been led to pray seven



times through the night, and to pray too much for the teachers.

Just as br. Vinton closed his first prayer before preaching this afternoon, an elderly woman, from whom we have heard nothing before, burst into sobbing and crying for her sins. This same woman I conversed with last evening, when she appeared as indifferent and as destitute of feeling as any other member of the congregation.

17. After writing the above, while walking about at evening, I saw a man coming up to me with a seriousness on his countenance that told his errand before he spoke; "Pray for me," was the request, "that I may become a Christian." He said his mind was troubled on account of his sins. He is a man who has been a half-way formal Christian for two or three years; and his wife being a member of the church, he came down to attend the meeting with her. The day before, I had to reprove him for his levity, but his laughter has ceased now. I called on an old man to pray this morning, who has never spoke in meeting before, and he burst into tears when he came to speak of the impenitent. Pa-lah, br. Vinton's Maulmain assistant, was affected in a similar manner when he prayed for them.

19. In the evening an old woman was at meeting, who has stood excluded from the church for three or four years and gone back to offering to demons. She has never been at meeting before, since her exclusion. Sau Prc-pau said, this evening, he had been in the habit of thinking that if he preached to each of the worldly people around him once a year, he did his duty; but he felt differently now. Truth seems to be making some impression around us. One unbeliever was heard to say to his associates, "This is something that we never saw before. The Christians assembled there, and praying and weeping for us, is a new thing. There must be something in this. It looks like the work of God." Christians have only to act like Christians, and the world will soon be converted.

20. Besides an impenitent man, who has been in our meetings a day or two, there was a bookho and his wife present this afternoon. Br. Vinton a week or ten days ago desired one of the assistants to write him down the names of the principal people in the neighborhood, and this man's name was among the number. This list of names br. Vinton read to the people in

meeting as offering subjects for prayer. When the bookho heard that his name was mentioned, he was very angry at our taking such liberties; but, to-day, he has come to meeting and brought his wife with him. This looks like the hand of the Lord. A Burman, from Palouk, has also come this afternoon. He is known to the Christians as one favorable to Christianity.

Since writing the above, I have attended our evening conference, and it has been decidedly the best meeting we have had. There were several impenitent persons there besides those mentioned above, and the Christians seemed more encouraged than ever. Some nine or ten testified that they felt God to be with us in a special manner, and as they had never before seen. The man mentioned a few days ago as asking me to pray for him, that he might become a Christian, gives good evidence now of being one. Those who have been out to invite the unconverted, report that the people appear altogether more favorable than they ever did before. Nearly all are attentive and civil, and many promise to come to meeting.

21. A young man who has attended our meeting for two or three days, has left us suddenly, but he told Sau Quala before going, that he wanted to throw in his lot with the people of God, and that he was returning home to converse with his wife. We have had abundant evidence to-day of the work's continued progress. Several members of the church, who have hitherto been silent, told this evening of the revival of religion in their hearts. One man said he should like to pray all night. An old woman, who has been a member of the church several years, said that when the teachers came and the meeting commenced, she thought she was an old woman, and that her part would be to pray; and that she now weeps in prayer constantly, though she never wept before in prayer. I was pleased with the idea of the old woman giving herself to prayer because she could do nothing else, it seemed so much like Christianity at home. The bookho expressed his determination this evening to serve God, and that now. I never saw the hand of the Lord more clearly than in this man's case. When he came yesterday, he said he would speak plainly, that he had not come to become a Christian, but to hear and see, and spend the Sabbath with us. Look at

him now when Sabbath evening comes! Clothed and in his right mind he sits on one side of the speakers and his wife and child on the other. He is quite a prominent man among the Karens, which makes his case much more striking to the Karens than it would otherwise be.

22. While I was preparing for the forenoon service in my room this morning, the bookho and his wife came up before going home, to express both of them their settled determination to abandon all their former evil works and live, through grace, like Christians. Br. Vinton prayed with them and they separated, *different* people from what they were when they came on Saturday, *converted* people I hope.

We had two impenitent men at meeting this evening, the first we have had to-day. They are by no means promising, but that I should not mind would they only attend regularly our meetings. That, however, they are not likely to do, being travellers, and inhabitants of Mergui.

23. One of the travellers mentioned yesterday, is brother to a man just received for baptism, and their mother, who was insane, died yesterday; and this man said that, if one of us would go and attend her funeral, and read and pray, he would go back to attend it himself, and also return to meeting here this evening. He would not be contented with a native assistant, and the offer being too tempting to be rejected, br. Vinton has gone to Patsauoo with him, where his mother lived, and I have conducted the meetings here alone. At noon a boy of thirteen or fourteen came up and asked for baptism, who says he has obtained a new heart since the meetings commenced.

Since writing the preceding, br. Vinton has returned, and soon after, the two travellers who had been with him came up. On inquiry, they both expressed their determination to become Christians. When I prayed this evening, the oldest and the leading man, whose mother was buried to-day, put down his head, and in a low voice repeated after me all I said; yet last evening he could not be induced to bow his head on any account. The more he was spoken to, the stiffer he held it up, like a man that made it a matter of conscience to sit erect. When he took leave this evening, intending to continue his journey in the morning, with every appearance of devotion he desired us to pray for him. Does not this

appear like the Lord's work? Whether he be converted or not, a great change has been wrought in him, and in his companion also.

24. A young man who was baptized in Tavoy several years ago, but who has been a very low Christian, though a man of some talents, has given me so much evidence of being a subject of the Spirit's influences, that I have offered to take him into the theological school, and his own mind has been led the same way. Since meeting this evening, br. Vinton has gone to visit an old drunken chief, who is on a visit in the neighborhood, and I have been talking with a few Christians half an hour over the fire; every one showed by his conversation a very pleasing state of Christian feeling.

26. The Burman, from Palouk, came again last evening and brought his wife with him. He came up to see me this morning, and expressed his determination to cast Gaudama's religion away and become a Christian. He said he wished to become a disciple now, but I know so little about him, and he is so much exposed to temptation where he lives, that I cannot venture to baptize him now.

*Candidates for baptism — "The way to do."*

27. We have examined a few candidates for baptism daily, though I have not noticed the fact in my journal. This forenoon a woman came forward, and, after examination, was received, although she dates her conversion since the meeting commenced. It has ever been my practice, right or wrong, to discourage persons from coming forward for baptism immediately after conversion, and my course is so well understood that delay is expected unless there be something special in the case.

At noon Sau Mo-po came to say that one of the chiefs at meeting this morning had expressed his determination to become a Christian and to have a school among his people. Another man from Palouk, whom I have frequently seen before, was at worship this morning, and he said, after the meeting closed, that he wished to be a Christian and requested Christians to pray for him. One of the Christians who has been out inviting the unconverted to come to meeting, said to-day that after leaving one house, and he was supposed to be out of hearing, he heard the man say to his wife, "We cannot stand this.



As soon as one Christian has gone another comes, and by the time he has left, a third arrives. We cannot stand this." "The way to do," said his wife, "is to join them at once and become Christians ourselves."

The bookho and his wife were here again to-day according to appointment. He said that when he went home, his son-in-law, who has lived in the house with him many years, abused him and declared that he would leave the house if the old man became a Christian. The old man's course, however, remains unchanged, and he manifests much of a Christian spirit.

*Baptism of forty-three—Missionary contributions.*

28. Br. Vinton baptized the *forty-three* that we had previously examined and received for the ordinance. Forty of the number entertain the hope of having passed from death unto life before the meetings commenced, but many of the number did not purpose making a public profession until recently, when the work of grace was deepened on their hearts. In the afternoon we had the communion, when two were restored that had been previously excluded. Three more came out decided for God this evening, and we had a very interesting conference meeting. Many testified that God had heard prayer and poured out his Spirit, and that they felt encouraged to seek still greater blessings.

29. This morning Sau Pre-pau brought up the subscription for the Missionary Society from the Christians at Patsauo, amounting to nineteen rupees. He was followed by Sau Oi-pau with that from the Pyekhya Christians and the few that are here from Palouk, amounting to between twenty-one and twenty-two. This is considerably more in money than they have ever given before, and there remains considerable rice, which we shall have to leave, the boat not being of sufficient size to take it.

This evening a young man, the son of a woman that remains excluded from the church, expressed his determination to become a Christian immediately.

*Request for native preachers—Cases of encouraging interest.*

30. This morning the chief and his wife from Katay came and took an affectionate farewell, and were very urgent that I should send them an as-

sistant. He said, what I suppose is true enough, that they had none in Mergui to send. I have agreed to send one, the more especially as he told me that many of the impenitent there are on the point of coming over. There are several other demands for assistants that I find it difficult to meet, and which, if met at all, will prevent the assistants from studying next rains.

I think I have mentioned a widow, a Pgwo, who lives in the neighborhood, but who ran away in the midst of the meetings because she could not bear to be talked to on the subject of religion so much as she was by the Christians around her. Yesterday morning, just as we were sitting down to breakfast, she and another woman were seen in the distance, each with a load of leaves on her head. "She won't live any longer so near the Christians," remarked one standing by, "and is going to live among worldly people." "I have a good mind," observed br. Vinton, "to go and have another talk with her. There, she has set down her load, I will." Away he went and talked with her half an hour. I asked him, on his return, what success. He replied, "She hesitated a little, but would go on." About noon to-day she was seen near the zayat with her children, and came in, on being invited, much more cheerfully than she had ever done before. On inquiry, she said she now intended to become a Christian; and it appeared that her mind had been affected by a remark from her companion, who was helping her to carry leaves for thatch. After they parted from br. Vinton yesterday morning, this woman observed, "If that man had talked to me as he did to you, I should have resolved to become a Christian immediately." Though unaffected, as she says she was, by all that br. Vinton had said, the woman had no sooner made this remark, than, to use her own expression, her "heart broke down." We learn from her another interesting item of intelligence. A woman who was here in the early part of the meeting, but from whom we have heretofore heard nothing, says she is determined to become a Christian, and tells her husband that he must too, or she will leave him and go to Tavoy and take care of Mrs. Mason's children. The husband does not refuse, but pleads for delay. They say, however, that he has no peace, but night and morning, morning and night, he has to listen to the same preaching. This same wo-



man has one or two unmarried sisters, who are said to be of the same mind with herself, but they are kept back by their mother, with whom they live.

31. A boy from Mergui, who was very careless a week ago when br. Vinton spoke to him, saying he did not wish to become a Christian this year; observed, on taking leave this morning, that he felt very differently now, and intended to ask for baptism when he returned home, and the teacher visited them. There was another man at meeting this evening who professed, for the first time, his intention to become a Christian, and he said his wife was of the same mind with himself.

*A worthy example.*

Feb. 1. This morning before the gong rung for prayer meeting, a large number of people, having business with the new Karen magistrate now holding court here, came up, and I thought, as a matter of course, that he would be kept out of meeting settling their affairs, as did br. Vinton also. It were difficult to express the emotions that arose in my heart, as, on going down, I saw him coming in the opposite direction to meeting, and bringing with him the whole train of people who had just passed, behind him. How pleasant to have Christian governors! No Christian in office in America ever behaved with greater propriety, and more consistently with his Christian profession, than this man does.

2. The drunken chief mentioned some time ago, that br. Vinton went to see, has been down again and to meeting repeatedly, and br. Vinton has labored with great diligence to make the old man *feel*, though considered almost a hopeless case by others; and he has not labored in vain. He remarked to his nephew, before he returned home, "I must become a Christian. From what the teacher has said, I feel very much afraid."

3. This evening there are two young men who, for the first time, profess their intention to become Christians. They were at meeting last Sunday, but left undecided.

4. The old woman, who remains excluded, was at meeting again to-day, and has expressed her decided purpose now to serve God. Her daughter, a young woman, was with her, and she also declared her intention of becoming a Christian. This woman is the only one that remains excluded, of all that have been baptized in this re-

gion. One in two hundred or more, is not a very large proportion.

8. The day following the last date, we left for Tavoy, which we reached in comfort and safety in a little less than three days. "Then Samuel took a stone and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, 'Hitherto hath the Lord helped us.'"

(To be continued.)

---

JOURNAL OF MR. WADE.

The following communication, like the preceding article, has reached us at a late period; but its interesting character entitles it to publication, and it is also an essential portion of the history of the stations to which it relates.

The visit to Mergui, it will be noted, is the same as referred to by Mr. Ingalls at p. 91 of the last volume.

*Visit to Mergui—A "protracted meeting"—Selongs.*

1843-4. Early in the beginning of the cold season, by the advice of our physician and missionary associates, Mrs. Wade and myself left Tavoy with the intention of going to Maulmain, for a change of air, particularly on Mrs. Wade's account. Repeated attacks of fever, entire prostration of strength, and the shattered state of her nervous system, threatened entire dissolution, unless something more potent than medicine could be brought to act on the system so as to effect a renovation. Our first destination was Mergui, the vessel in which we took passage being obliged to go to that port.

On arriving in Mergui, we found the state of things relative to the Karens both critical and interesting, on account of their connexion with several cases in the Court, which the Commissioner was at that moment investigating. Here was a field for labor;—nearly one hundred Karens in town, from every part of the Mergui Province;—a great number of whom were chiefs, and all of them persons of some importance in Karen society. These could be assembled daily for Christian instruction, but the missionaries of Mergui did not understand their language; they therefore urged me to give up my intended voyage to Maulmain, and to remain awhile with them to preach to these Karens. The Commissioner also urged

me to stay for another purpose; he wanted an interpreter for the Karens in the Court. And as an inducement for me to remain, most generously offered to give Mrs. Wade a passage to Maulmain and back in his own vessel. Duty was plain,—I remained; and for more than a month, both myself and the other missionaries had as much direct missionary work as we had strength to perform, while the circumstances in which the Karens were placed, afforded us every external advantage for urging the claims of the gospel with effect. It was in fact a kind of "protracted meeting," appointed and conducted through the whole course by the special providence of God. The result was that nearly all these Karens became decidedly favorable to Christianity; and about twenty gave us as good evidence as we could have in so short a time, of true conversion to God. But a short time before, a great proportion of them were violent opposers and drunken sots. Not unto us, not unto us, but unto God's name be the glory.

Had the duties of our own station allowed us to be absent, we should have thought ourselves well employed in spending the whole dry season in Mergui; which our missionary friends there wished us to do; but the little churches in Tavoy demanded our care, and we reluctantly left this pleasant and promising field to return to our own appropriate sphere of labor. We were indebted to the kindness of the Commissioner for a free passage also back to Tavoy.

I will here likewise record the kindness of our Commissioner to the poor Selongs, a race of people dwelling on the islands between Mergui and Pinang, far below the Karens in knowledge and civilization, despised, abused, and robbed by Chinese, Malays, and all the surrounding tribes; whose only means of livelihood is fishing, and fabricating a species of mats. During the scarcity of the last rainy season, having no cultivation of their own, they suffered almost to starvation. The Commissioner gave them a supply of rice, did every thing in his power to inspire them with confidence, particularly with the view of inducing them to learn to read, and gave a thousand rupees from his own pocket, to aid in reducing their language to writing, and in the establishment of schools among them.

On returning to Tavoy, Mr. Wade made early arrangements for commencing his annual tour to the out-stations of Wathau,\* Yaville, Mata, &c.

My first destination was Wathau. On my way to that place, I learned that in a small settlement of Burmans on the Tavoy river, were several individuals who were inclined to listen to the gospel. I called at that settlement, and spent one night preaching to and conversing with the people during the evening. Unfortunately, most of them were absent on business, but those who were present confirmed the report which I had heard of them; and I deem it important to send up a Burman assistant as soon as possible to spend some days among them; but this will depend on Mr. Bennett, the Burman pastor.

#### *Prosperous condition of Wathau.*

The number of Karens residing at Wathau has increased since my last year's visit; (see p. 80, last vol.) The new residents are mostly Christians, who previously lived at Toung-byouk; nearly all the Christians in that region have now removed to this place. Divine Providence has smiled upon this village during the last year. Their crops are good, and though they have suffered from the lightness of the crops the year before, they have now the cheering prospect of plenty for the year to come. But what they have to be peculiarly thankful for, is preservation from the fatal cholera, which swept away the inhabitants of many a Burman village on the river below them. They have nearly completed a commodious zayat, or place of worship, built at their own expense and by their own labor, excepting the article of thatch for covering the roof, which was procured with a donation from one of the missionaries.

I spent several days here in preaching, examining the members of the church relative to their conduct the past year, giving them various counsel, instruction, and reproof, and setting in order certain things, as the appointment of church officers, for their further advancement in Christian duties. I directed the newly appointed deacon to watch over the morals of the mem-

---

\* Mr. W. calls the place Newville, but to distinguish it from Newville, near Maulmain, we retain the native name.



bers of the church, to exhort them to faithfulness in keeping the commands of Christ, to warn the unruly, and if any would not listen to necessary reproof, to report such to the clerk, who is to note their conduct in the church book for my information at my next visit. This, it is to be hoped, will serve as a kind of restraint upon those who may be tempted to any thing immoral or disorderly. No instance of misconduct during the past year, which required church censure, has come to my knowledge; and several of the members appear to have made special efforts to grow in grace and in the knowledge of Christ. But it is always to be feared in native churches, which can be visited only once or twice in a year, that there are cases of censurable conduct which never come to the knowledge of the missionary.

The children of this village went to Tavoy to school during the rains, and no school was taught in the place.

None were baptized, and, indeed, there are only three or four persons in the place old enough to become members of a church, who have not been baptized already, the inhabitants of the village being composed of members from other churches.

#### *Yaville.*

This is the village which I have in former journals called Lurtvo, its Karen name; so called from a bed of lime rock which crosses the river at this place; but I prefer giving the Anglicised name of Yaville, from the circumstance that the people were originally from Ya.

One of our most experienced native preachers, Kaulapau, has been employed at this station for several months during the past year, who, in addition to preaching, has also taught a school. The principal members of the church expressed much satisfaction in his labors among them, and the examination of the church preparatory to the communion, furnished additional evidence that his labors have been productive of good. The chief, or head man of the place, begged that this assistant might be allowed to continue with them another year.

There were two or three cases which called for church censure, and one female was suspended on strong suspicion of immoral conduct. One was added to the church by baptism; three deacons were chosen, and a church clerk. In the course of the year one

member has died; his disease appears to have been cholera. His faith overcame the fear of death; he was not reluctant to meet the last enemy. His brother has written an obituary notice of him, which will be printed in the Karen "Morning Star."

After spending a week at Yaville, I returned to Tavoy, accompanied by several members of the church and nine children; these last were coming down to attend Mrs. Wade's boarding-school.

On my way down, I called again upon the Burmans mentioned above, as being hopeful inquirers. Their faith seemed to have gained some additional strength from the circumstance of an eclipse of the sun, which happened the day after I left them, and which I had told them would occur. "Your books," said they, "must be true, inasmuch as you can from them foretell eclipses with so much exactness." The most hopeful one among them said, he should come down to Tavoy before long and ask for baptism.

The church at Yaville had contributed and sent down for the funds of the Tavoy Mission Society about forty rupees a short time before my visit. The branch at Wathau contributed about sixteen rupees.

#### *Mata—The "old prophet."*

In the course of a week after my return from Yaville, two elephants, which had been previously ordered, arrived from Mata, and I started Jan. 10, in company with Mr. Bennett, for that region. On the next day, however, I was arrested by a violent chill, followed by a burning fever. I had some uncomfortable premonitions of fever and ague before I left town, but hoped to wear it off by travelling; but in this I was mistaken. We thought it, therefore, most prudent to return to town and try the power of medicine. This had the desired effect, and on the 16th we started again. Two days journey brought us to Kwathah, where we spent the night, and held a meeting in the evening. This was thinly attended, and dull; which, however, was chiefly in consequence of almost the whole of the male part of the population being absent on business in different directions.

The next day, after the morning sun had evaporated the heavy dew which during the night had condensed upon the leaves of the jungle in immense quantities, we proceeded on our jour-

ney to Mata. About two miles this side of Mata, we met several Christians, who came out to welcome us among them.

The first report which I heard of the state of the church was of a discouraging character. Some of the members, who had hitherto seemed to be among the most steadfast, were reported as having revived some of the "devil's customs," as the Karens call their former practices; but on a more thorough inquiry, I found it to be some of their old amusements, analogous to "jumping the rope," and playing "fox and geese." These amusements, like many others, though innocent in themselves, are liable to be carried to extremes, and are then connected with, or introductory to, other things which are decidedly bad. In the cases referred to, the parties, having been previously reproved by the leading members of the church, were very ready to confess themselves in fault, ask forgiveness, and promise to avoid such amusements in future.

We arrived on Wednesday, 18th, and during our stay held meetings every evening, having an assembly of from forty to fifty generally, but on Saturday and Sunday evenings many more. The first Sunday after our arrival, we had an assembly of 190. The next Thursday we started, in company with several disciples, to visit the Pgwo villages, mentioned in several former journals, (p. 104, last vol.) We spent a night at each, and preached in two of the principal villages. Our reception in both places, and the number of attentive listeners which we had at each meeting, showed that they were making some advancement towards renouncing the "devil's customs," and embracing Christianity. The old prophet himself was far more cordial than ever before. I asked him if he still had communications with his familiar spirit. He said, he saw him but rarely.

What does he say to you?

He commands me to make offerings. To whom?

I don't know; he does not inform me.

Does he tell you whether it is well to worship God or not?

He says, if Christianity prevails it is good, [if it is permanent,] otherwise not.

Perhaps he was aware that missionary operations were in danger of being abandoned and missionaries recalled, or their being left to die off without

reinforcement, for want of funds. The oracle, it seems, did not explain its meaning.

Some fifty people at least, in this region, are under the influence of this prophet, but he and they are desirous of having a school among them the coming rains.

#### *Local superstitions—Siamese Karens—School for Pgwo Karens.*

While in this place we took the opportunity of visiting an excavation made by the river in the rocks forming its western bank. It is in the bend of a deep basin, which the natives suppose to be without bottom; but the bottom was readily found, by letting down a line with a small stone attached as a weight. The natives say, the water in the excavation has an under-ground passage, and comes out many miles distant from this spot; but we could discover no evidence that such is the case. The high shelving rocks, and the deep, dark water beneath them, are, however, well calculated to impress the minds of the superstitious natives, as is actually the case, that this spot is the habitation of certain powerful demons. This belief has ever deterred them from pushing their canoes within the sacred precincts. The upper stratum of rocks is composed of small boulders and pebbles of every kind, firmly cemented into a solid mass. Beneath were different layers of coarse sand, clay slate, shale, &c., &c.; but the most interesting part of our examination was the discovery of a stratum of coal, which showed itself at several different points. Some of this we dug out and brought away for further examination; but it is too far from town to be of much benefit, even if it should prove to be abundant and of the best quality.

We got back to Mata Saturday evening. A number of Siamese traders, with Karens from the frontier, had passed on their way to Tavoy during our absence. One Karen, with his elephant, remained behind at Mata. His mother lives not far from this, and he wishes to remain with her, but says he dares not. He had expressed his wishes to the head man of the Siamese party, and was informed that if he remained, his elephant would be taken from him. I assured him, if he wished to remain, the government here would protect both him and his elephant; but if he feared the loss of property I would buy his elephant. He said he durst



not sell him; for, in that case, his uncle in Siam would be put to death for the crime; and added, that a short time since, a Karen sold an elephant to some person from these provinces, and was put to death by the Siamese authorities for the offence. Truly the dark places of the earth are full of the habitations of cruelty.

At our Saturday evening meeting the assembly was much increased. More than twenty of the Pgwas, from the villages we had just visited, came down to spend the Sabbath with us. Among them was the Karen prophet, and a female who has the reputation of being a prophetess; both were dressed in white. The prophetess declared she had renounced all connexion with familiar spirits and was disposed to worship the true God. The prophet said he had listened to his familiar spirit for years, had made many offerings in obedience to his commands, but had received no benefit therefrom; he was now determined to learn to read Christ's books, in view of which he had already been persuading one of the Pgwo Christians to spend next rains at his village, preaching and teaching school. I asked the person whom he named, if he would do so? to which he consented. So I hope this desirable object will now be attained. It is one which I have labored three years to attain, but have hitherto failed of getting a person qualified and willing to engage in the work.

#### *Candidates for baptism—Cases of discipline.*

On Sunday we had an assembly of 260 persons; more than we had at any one time last year. Fourteen individuals asked for baptism, whom we examined before the church during the following week. All were received with but one dissenting vote. This dissent was in the case of a youth whose father, a professed convert, was suspended from church privileges last year for having taken a cup of ardent spirits, a matter about which we feel obliged to maintain the strictest discipline on account of the former intemperate habits of the Karens. It was feared the son might follow the steps of the father. The first two persons examined, were a man and his wife living in the outermost skirts of the church, and they may fairly be considered as an accession from the ranks of the heathen party; none of their relatives, I believe, are Christians. A woman of the Pgwo tribe is

also among the candidates. She is known here by the title of Naugau's mother. Naugau and another daughter have been Christians for several years. The mother herself has long been a believer in the Christian religion, but has been prevented from making a public profession of her faith through the influence of her heathen relatives, on whom she was somewhat dependent, being a lone widow. The remaining candidates are youth and young married persons, whose parents have long been professed Christians. Four of the young men profess to have been brought to a decided renunciation of the world while in Mr. Bennett's school last rains; and three of the young women were brought to the same crisis in Mrs. Wade's school; but they all previously entertained a partial hope in the saving grace of God through our Lord Jesus Christ. Two young women, who were intending to be baptized this year, are now in Mrs. Wade's school in town, and will there be admitted to the ordinance on my return.

Feb. 3. An old backslider, Sau Koomaumoo, has just come in to beg pardon, wishing to be received again into the fellowship of the church. We had given him up for lost. He has gone far astray. Our hopes of him now are small, and only in the power of God, who, through the operations of his Spirit, is able to subdue all things unto himself.

The two members who were excluded about two years since for licentious conduct, have been incessant in their efforts to regain their standing in the church. They have confessed and begged pardon of the church regularly every Sabbath; still, however, we judged it best for the cause that they should not be admitted to the sacrament. This sin, like that of intemperance, can be prevented only by prompt measures. It is an enemy within the camp.

Thursday, Friday and Saturday evenings, were taken up in examining the members of the church preparatory to the sacrament; a part of Sunday morning was also taken up in the same manner. Those who were suspended last year for a breach of their temperance pledge, have kept that pledge this year, and are now restored to the fellowship of the church. One female was suspended from fellowship for employing charms to replace a dislocated shoulder. The remedy did not, of course, produce any effect. The lying Burman doctors, or rather quacks, do much

harm among the credulous Karens by recommending charms for the prevention and cure of diseases. Their object is only to get money.

*An aged disciple—"The communion of the body of Christ."*

Saturday evening the two elephants which are to take us back to town, arrived. They are noble animals. One was mounted by a little old man of at least eighty years of age. His diminutive size and decrepitude were in striking contrast with the enormous bulk and strength of the animal under his control. What, but the divine decree, could subjugate such a beast to the authority of such a man? Weakness commands and power obeys. I asked the old man if he would not sell me his elephant? "Sell my elephant," said he, "no, how can I sell him? he is arms and legs to me, my only dependence in the decrepitude of age. What could I do without him?" The old man came over from Siam four or five years ago. He was then a heathen; an old sinner on the brink of the grave, without God and without hope. The grave was to him a dark cavern, leading he knew not where. He was about to enter; he approached the mouth with trembling; he gazed upon the gloom with horror; he durst not enter; he looked on every side to see if there was no escape; he saw none; every step, every motion, brought him nearer this dark abode; when, unexpectedly, a light shone around him, its rays penetrated the gloom; he had a glimpse of the farther side of the cavern; there he saw life and immortality through Jesus Christ. It was the light of the gospel, which gave him this glimpse of immortality. He rejoiced; he believed; he became a Christian. He has now come a long day's journey to attend meeting with us on the Sabbath; he has come to partake once more, not improbably for the last time, of the sacred emblems of the sufferings and death of his late-found Savior. There is something in this ordinance which takes the same hold on the hearts of natives, as it does on those of European Christians. What that something is, needs not be told to a true Christian; he has felt it; he knows what it is. Most appropriately is the Lord's supper called "the communion of the body of Christ." In it the saints have communion, not only with one another, but with One who is invisible; whom, having not seen, they love; their dearest

friend; the one altogether lovely. Would this old man of eighty years travel a day's journey to be a guest at the table of an earthly prince? I trow not. He is too old to relish such dainties; he has too short a time to stay on earth to appreciate earthly honors. Such things would scarcely tempt him to undertake the journey of a mile from his own cottage; but, see! he cheerfully travels a whole day under a tropical sun, to enjoy this little season of communion with the saints and his invisible friend. Infidels, look ye on this scene and be convinced that there is a charm in the ordinances of the gospel to whose power ye are utter strangers.

*Model for missionary contributions—Baptisms, &c.—K' Mounghwai.*

The disciples commenced assembling together for the devotions of the Sabbath early in the morning of that sacred day; each one came bringing his mite to cast into the treasury of the Lord; and not only the church members themselves, but their offspring with them. The trembling hand of age, and the yet feeble hand of infancy, (yes, even that of the child at the breast,) were stretched forth to aid the truly Christian work of carrying the glad tidings of the gospel to a lost world. The contribution amounted to above fifty rupees; I have seen a much smaller contribution taken for the same object, in a much wealthier congregation of Christians at home.

After the morning service, fourteen were baptized. There were 167 communicants at the Lord's supper. Five deaths have occurred in the church during the year. Six couples have been married. A small day school was taught in the rains at Mata, and another at Kwathah.

We returned to town by way of K'Mounghwai, where a number of the members of Mata church reside. To this place also belong two of the candidates just baptized. In this branch of the church the improvement in Christian character during the past year has been delightful. Last year, most of these members were put under church censure for breaking their pledge of total abstinence from intoxicating drinks. This discipline seems to have had a salutary effect. They have just built them a new place of worship, being too far from Mata to attend there, except occasionally. They are desirous of having a native preacher and school among them next rains. I found here

some very hopeful inquirers, particularly two aged females. We spent one night in this place, had an evening meeting, a full assembly, and the interview was altogether an uncommonly interesting one.

Since my return to town, the church, or rather branch, at Wathau, has sent down an additional contribution to the funds of the Tavoy Mission Society of about sixteen rupees.

Two young women of Mrs. Wade's boarding-school, and an old man with his wife, living between Tavoy and Mata, have been baptized in town, making an addition to the Mata church by baptism, this year, of eighteen; and nineteen the whole number baptized by me.

### Maulmain Mission.

#### EXTRACT OF A LETTER FROM MR. STEVENS.

Mr. Stevens begins with a statement of the object of his visit to Mergui, and his employments during his residence there. The letter is dated at Mergui, May 13, 1844.

#### *Salongs—Reduction of their language to a written form.*

You will be glad to learn that the object for which we came to this place has been, we hope, accomplished. The change of air, and, I think, yet more the skill and the watchful attention and the constant kindness of Dr. Reid, the physician of the station, have succeeded, to all present appearance, in removing the complaint from which Mrs. Stevens has suffered for more than two years. We are, therefore, waiting with interest for a good opportunity to return to Maulmain, where I am anxious to resume my accustomed duties.

My time has been occupied, since my arrival here, partly in preaching, both in Burmese and in English, partly in writing for the Religious Herald, and partly in collecting Salong words and phrases, and in reducing their language to writing. In this last work, with the approbation of the brethren residing here, I have adopted the Pgho character; as, with a very few variations, and only four or five new characters, all the sounds I have been able thus far to catch, can be accurately expressed. Another advantage of this measure appears in the intimate con-

nexion of that people at present with the Pghos. The missionary who has the charge of the Salong department is a Pgho missionary, the assistant laboring among them is a Pgho, and almost all the instruction they will obtain for a long time to come will be derived from that department of the mission.

What has been done thus far, must be regarded, of course, only as a beginning; as it cannot be expected that a perfect system has been devised, with the limited acquaintance which I have had with the people. Besides digesting a system for writing the language, a primer has been arranged, on the plan of the Pgho, to which a few grammatical notices have been prefixed, which it is hoped will be found of some use to the individual who may hereafter undertake the study of the language. And you will allow me to add my conviction to that which has been expressed by the brethren residing here, that another missionary is very much needed to be stationed here, to share the labors and responsibilities of the brethren already on the ground. Not only the Burmans, (who number between six and seven thousand in Mergui town alone,) but all the Karens of both tribes, and the Salongs, are dependent on our two brethren alone and their assistants, for all the knowledge they obtain of the way of life. But you have, doubtless, more than once been already informed particularly on these points.

The following extracts give some interesting particulars of visits made by Mr. Stevens in the cold season of 1843-4. Allusion has been made to the same occurrences in a former number, (see p. 331 of last vol.,) but the details have reached us more recently.

#### *Baptisms at Dong Yan—Kayin—Kaima and others baptized.*

You are already aware, that in the early part of the last dry season, I spent about six weeks with my family at Dong Yan, but I think I have not yet given you a particular account of that visit. It was the season of harvest, when the people were mostly scattered in their paddy fields, and, consequently, not very favorable to numerous meetings, nor schools. No attempt, therefore, was made to collect a school; and although a regular morning and evening service was maintained, and frequent visits for preaching were made



to the people at their homes, the preaching performed was mostly done on the Sabbath. In one neighborhood also a Saturday afternoon service was regularly maintained, in the houses of individuals who were received into the church the last year.

The signs of the progress of the truth in the village are increasingly encouraging. Opposition has grown still weaker, and more of a disposition has been manifest than formerly existed, to learn to read. Before I left the place, I had the pleasure of baptizing five persons,—all heads of families. One of them is the mother of Bah-mee, the preacher of the station, who, at the time of the baptism of her son, and for a long time after, was so much displeased that she would not speak to him, but, on the contrary, heaped upon him abuse. A brother of Bah-mee, a promising young man, and his wife were also of the number. The other two individuals belong to one neighborhood,—that already spoken of, where the Saturday service had been maintained,—and may be regarded as fruits of the branches put forth by the church the last year. In that same neighborhood we trust the Lord has more people still.

After my return to Maulmain, I made a tour up the Gying to the village of Kayin, where, last year, were four disciples. There I baptized three more heads of families. One of these, however, belonged to the village of Krung-pung, farther up the river. This man had left home immediately after getting in his harvest, in order to be baptized, hoping to find me at Dong Yan. He arrived there three days after I left, and learning that I had an appointment at Kayin, followed me there. Nor was this the first time that he had done so. For I learned that he had set out on the same errand last year while I was at Dong Yan, but being in the time when cholera was prevailing, he was refused a passage through the intervening villages, and so compelled to return home. He did not, however, fail to worship God; and he betook himself with so much zeal to recover his knowledge of reading, (in Burman,) which from long neglect he had well nigh lost, as to call forth the frequent remark from his wife and others, that he had gone mad. In the examination previous to baptism, he exhibited a mind calm and fully decided, together with unaffected humility, and every appearance of a soul bent on *one thing*—the knowledge of Christ. I loved him, and at once mark-

ed him for an assistant. On inquiring into his feelings relative to trying to induce others also to become Christians, he said he had spent all his life, thus far, in serving satan, and had come to the determination to serve God the remainder of his days; that was his sole desire. His name is Kai-ma, and his age about fifty.

#### *Krung-pung—Baptism of Kong-bu-gai and his household.*

Early on Monday morning we left Kayin for Krung-pung, the village of Kai-ma, he being in company. At sunset of the same day he introduced us into his house, but not to his family. His daughters, indeed, were there, but they showed not a welcome face. And his wife, as soon as she saw him approach with the teacher and a train of Christians, forthwith forsook the house and would not see him. She had previously said, if he came back a Christian, she would no longer live with him.

Five minutes had not elapsed after we had seated our wearied limbs upon the bamboo floor, before we heard an earnest voice in a glad tone, and hasty footsteps approaching. Kong-bu-gai was quickly among us, giving and receiving hearty greetings. The wished for day had at last arrived. Three years he had carefully examined Christianity, his mind was fully decided, and he was waiting with impatience to receive the seal of discipleship. Being a chief, and having had much business to attend to, requiring long absence from home, he was afraid lest I should arrive at his village when he should not be there; and, at one time, left word with his wife, who was like-minded with himself, that in case it should so happen, she must not fail to go forward in consequence of his absence. But it happened according to his wish, and he now longed for the morrow. We had our evening service, then talked till sleep overcame us. The next day, Kong-bu-gai, his wife, and wife's sister were examined, approved, and baptized. The same day at evening, a son of our chief came in from a hunting excursion. Learning of his father's baptism, he wished to follow him. He was a young man of good character, and already known in the village as a worshipper of God. His wife came forward with the same desire, and two of his sisters, one about nine and the other eleven, who had wished to be baptized with their father, but durst not, now took courage also



to ask. At first I greatly hesitated in regard to them all. But, on examination, the evidence in the young man's case was so satisfactory, that I gladly assented. In his wife, there seemed to be a deliberate *deciding* for God and for Christ, with no counteracting evidence; and the children had good testimony from their parents,—for some weeks they had been trying to serve God to the best of their knowledge, manifesting an unusual interest in religious things, and professed repentance for their sins and faith in the Lord Jesus Christ. The native brethren were all of one mind in regard to the candidates, and I baptized them.

Thus at Krung-pung God seems to have gathered another little church of eight members, two of whom show clear signs of being called to the work of preaching the gospel. The chief

knows well how to read in Burman, and his son seems possessed of an unusually clear and independent mind, and promises fair to become a useful member of the church. Perhaps him also God has designed for the ministry of His Son. He has an ardent desire to study.

In this same region are many persons in an interesting state of inquiry, some asking for baptism and waiting for a visit from the teacher. Such was the posture of affairs and the inviting aspect of the field, when, on returning to Maulmain, I saw the necessity of taking some new and immediate steps for the benefit of Mrs. Stevens's health. My plans have been broken up, and the Karens have been disappointed. But God knows what is best, and "goodness and mercy have followed us" even until now.

## Miscellany.

### Windoostan.

NOTES ON CALCUTTA, &c., BY D. J. MACGOWAN, M. D.

During Doct. Macgowan's visit to Calcutta and vicinity last year, he took occasional notes, a part of which have been submitted to our disposal.

### Worshipping the Ganges.

Arrived in Calcutta, "the city of palaces," and of hovels too, early in April. The day after my arrival, the Hindoo portion of the people were all in commotion, it being the season of one of their principal festivals. It seemed as if every man, woman, and child, had betaken themselves to the water, or rather to the mud, for, after bathing in the Hoogly, which is a branch of the sacred Ganges, their faces and almost naked bodies are smeared with the sacred mud. From the banks of the river, they repaired in crowds to the temples, where the wily brahmins were in attendance to receive the pice of the poor and the rupee of the rich.

These brahmins form a striking contrast with the mass of the population; the former are large, athletic, and well fed, while their dupes are small, meagre, half-starved looking wretches, the most abject and servile race on the globe. The Hindoo temples in Calcutta, like the Mohammedan

mosques, are low, mean buildings, from which all strangers are excluded. The idols, which are generally visible from without, are of hideous form, and often decorated with a necklace of skulls. There are other objects which may be seen from the street, which cannot be named in this place.

### Churruck poojah, or swinging.

Soon after the festival in honor of Gunga, followed that of Siva, the next in the calendar. Several days are devoted to this sanguinary deity. The streets are crowded by natives, nearly naked, jumping, dancing, and singing, to the sound of drums, gongs, and other instruments, the principal actors being the candidates for some of the tortures, with which the festival closes. These poor victims of a superstition which has had its admirers among the so called philosophers of the west, are (by these and various other ceremonies, together with potations of stimulating drinks,) so excited, that they willingly undergo any suffering. Some of them resorted to the blacksmiths who had had experience in such operations, to have their tongues bored, or pierced with iron rods. Considerable skill is displayed by the operators in piercing the tongue so as to avoid wounding the blood-vessels. A much smaller quantity of blood follows this operation than I would have supposed. Others

prefer having the rod thrust through the arm, but in such a manner that the skin only is wounded; the rod does not touch the flesh. My washerman had one in his arm, which he drew to and fro, like a fiddler: before coming to my apartment he drew the rod out altogether and left it at the door, but restored it to the arm on his return.

Their Moloch is worshipped, though less frequently, by jumping from a stone upon sharp spikes, but so inclined that the wounds inflicted are not severe. Other filthy devotees, plastered with the mud of the Ganges, prostrate themselves before Siva's temple, where they remain until the seeds which are mixed with the mud germinate, which usually requires two or three days, during which time they fast. By far the most usual mode of serving Siva is by the Churruck poojah, or swinging.

In company with the Rev. J. F. Osborne, a missionary of the English Episcopal Church, I visited a place where one of the machines was in full play,—only a few steps from the mission premises. Mr. Osborne, by distributing some tracts, succeeded in getting some hearers about him, to whom he preached the gospel, after expostulating with them in relation to their cruel ceremonies, which they defended by saying that Siva was the true God for the Hindoos. In the meantime I made my way through the multitude of noisy and infuriated idolaters, so that I could observe the whole ceremony. The machine consisted of a shaft, about thirty feet high, which supported a horizontal lever fifty feet in length, so arranged that it moved both in a horizontal direction. From one end of the lever was a rope extending to the ground, by which it was made to revolve; from the other extremity the devotee was suspended by hooks. When one presented himself for a swing, he was laid with his face on the ground while the hooks were inserted. After his back had been well rubbed by the feet of the operators, a flap of the integument was raised by their fingers, and the hook passed through on one side of the spine, just below the scapular shoulder blade, and another in like manner on the corresponding side. The hooks were pieces of rough iron, about the size of a pitchfork prong: a few drops of blood flowed after the operation. A strong bandage retained the hooks in their places. The devotee, though almost stupefied by opium and tobacco, winced somewhat at first, but on being elevated amidst the deafening plaudits of the crowd, he partook of their joyous enthusiasm, and played his part bravely. Whilst whirling round in mid air, he

smiled, folded his arms, crossed his legs, and performed a variety of antics for the amusement of the spectators below. At times he seized the rope connecting the hooks with the lever, and raised himself to relieve his back. About seven revolutions are made, and they generally swing from twenty to twenty-five minutes, before signifying a wish to be released. When the bandage was removed, and the hooks withdrawn, his wounds were rubbed with cow dung, and he himself was borne away in triumph to receive his reward from a rich native, before whose window the swinging took place, and who, with a large number of invited guests, witnessed the spectacle. The wealthy natives often in this way worship by proxy. Each man who swings, receives half a dollar and some rice. Often it is compulsory, the poor tenants being forced to undergo the torture. Others swing on their own hook, looking for no compensation from the lukewarm lovers of ease. In spite of the hurtful applications made to the wounds, they heal in a few days without suppuration.\* When the bandage is not properly affixed, the weight comes upon the skin and tears it; the poor creature then falls: many deaths have occurred in this manner.

There were upwards of twenty of these machines in operation, in and around Calcutta, on each of which at least five persons swung. The number who swung throughout the province of Bengal on that day cannot be less than 20,000! Strong efforts are making by the missionaries to induce the government to prohibit such cruelties. They are seconded by the *Hindoo* press. The Hindoo editors assert that they are no part of their religion; that the shasters do not enjoin them. The suttee has been abolished without producing any of the evils its apologists predicted. There can be no doubt also, that the Churruck poojah, and similar cruelties, not less revolting, might be suppressed. Did the question relate to the governing policy of the rulers, namely, acquiring all the territory adjacent to their own, it would be settled at once, though it cost rivers of blood.

#### *A Fakcer—Bamboo wedding.*

These deformed living skeletons are often met with in the streets, soliciting alms. One of these ascetics, whom I particularly examined, had had his left arm tied so long to a branch of a tree, that all power over it was lost, it remained permanently elevated. The joints of the shoul-

\* The only inconvenience resulting is a stiffness of the loins for a short time.

der, elbow, and wrist, as well as of all the fingers, were ankylosed, or stiff: it had lost all sensibility, and was quite cold. The pulse could not be felt much below the shoulder. The skin of the whole body, as well as that of his arm, was dry and shrivelled. The nails were longer than the fingers, and seemed like strips of burnt leather; his whole body was emaciated, and marked with premature old age.

I witnessed a curious ceremony at Mirzapore; it was no less than the celebration of the nuptials of two bamboo trees! The bridegroom was a strapping fellow, about sixty feet high, decorated with flowers and ribbons, with a plume of beautiful feathers at the top. It was borne through the streets by a party of men, who by turns had it placed in the socket of a girdle tied about the waist. The tree was kept upright by ropes fastened to the top, and carried by men at some distance from the base. The weight was so great, that some new person was obliged to take his turn at every hundred yards. A band of Portuguese musicians, which had been engaged for the occasion, was playing lively airs. The excesses of the men and women who accompanied the procession, were revolting in the extreme. A smaller bamboo personated the female, but as this was borne elsewhere, I did not see it. When the couple met, they were both thrown into a tank, which closed the ceremony. This appears to be a local custom, unknown to the Hindoos beyond Mirzapore, (which is a district of Calcutta.) I could learn nothing of its origin or design.

#### *Exposure of the sick.*

The cruel custom of bringing the sick to the banks of the river in their expiring moments, is still continued even in the European city of Calcutta. Sometimes, when the patient becomes very sick or troublesome, he is conveyed by his friends to Kali Ghât, where he is exposed not unfrequently to the burning rays of the sun. There is shelter for those who can afford it at the Ghât, and I have seen a considerable number of these poor wretches huddled together, some on mats, others on small bedsteads; the less fortunate, in addition to the sun, being exposed to the still more hurtful rains. Death is not unfrequently hastened by the sick person's friends, by thrusting the mud of the sacred river into his mouth, thus actually choking him. It is believed that all who die in sight of the Ganges are sure of eternal felicity, dying in the arms of the deity. Those who are exposed near Calcutta, are persons generally in a dying state before they are taken to the river. The government has interfered, and put a

stop to any man's being taken by relatives to accelerate the death of their friends, as far as possible; but it is well known that cases occur where the superstition is used as a cloak for murder. Should a patient recover and make his escape, he becomes an outcast, despised, and persecuted by his relations.

I have seen the banks of the river illuminated at night by the flames of the funeral pile. Many are burnt during the day; but the living are no longer consumed with the dead,—the widow is now spared to the fatherless children. This change is one of the noblest triumphs of the cause of missions; for the abolition of the suttee was the result, in no small degree, of the labors of Carey, Ward, and Marshman. Those who cannot afford fuel for burning the corpse, cast it into the river. I have seen the bodies of men floating in the river and canal, covered with crows and vultures. The soft part of a corpse is sometimes devoured in a few hours by these rapacious birds.

#### *Small-pox and cholera—Hints to missionaries.*

The small-pox often prevails in many eastern countries as extensively and with as much virulence, as it did in the west prior to the introduction of inoculation. It has committed great ravages in Calcutta this year (1844), carrying off many Europeans who had been vaccinated in their youth. I mention the subject for the purpose of guarding missionaries and others against coming out without being *re-vaccinated*. They should have the virus inserted until it ceases to produce any irritation; when they may feel themselves as secure as if they had had the small-pox. As persons here, who have had the small-pox once, have had it again and died of it; so the properly vaccinated *may* take it, but the virus affords, I am confident, equal security. Before the small-pox began to subside, the cholera broke out with unusual violence. The cholera is one of the most common diseases of this city, but has prevailed of late to a frightful extent. It was estimated, during my residence in Calcutta, that the deaths averaged 300 a day! Though the natives suffered most, yet many Europeans fell victims to it.

#### *Missionary operations—Schools, &c.*

There are laboring in Calcutta nine Baptist, six Independent, five Scotch, and three Episcopal missionaries. More attention appears to be devoted to teaching than to preaching, though the latter is by no means neglected. The principal institution for the education of native youth, is under



the care of Dr. Duff, and the other missionaries of the Free Church of Scotland. Upwards of 1000 pupils receive in the institution a good English education, religion being the basis. The schools conducted by the other missionaries number more than 2000. There are only about 300 native girls receiving education, owing to the unconquerable aversion of the Hindoo to female education. But a very limited number of those thus instructed have embraced Christianity, though they generally forsake idolatry. The Hindoos readily embrace the means of education proffered by the government and mission schools, but the Mohammedans proudly reject it, being particularly averse to the study of English. The advocates for instruction in the vernacular have, happily for India, at length prevailed. The utopian project, so popular a few years since, of forcing the English language on the people, has been generally abandoned.

Besides the efforts of missionaries in behalf of education, the government appropriates a small portion of its revenue for this purpose. The Hindoo college is supported at an expense of about \$30,000 per annum; about one half of which comes from the pupils, and the balance from government. This college is like a large day-school, the scholars residing at home. A large portion of them are brahmins of high caste; the aristocracy of Bengal. Commencing with the English alphabet, they are carried to the higher mathematics. Sanscrit, the Latin of Bengal, is the only language taught besides English. In all the government schools, Christianity and the bible are carefully excluded. The 1200 pupils of the Hindoo college will graduate accomplished deists. In conversation with them, I have found them familiar with the sophisms of Hume and the ribaldry of Paine. There is another class who profess themselves great admirers of Dr. Chalmers.

#### *Character of the Hindoo mind.*

A radical error seems to pervade the systems of instruction pursued, both in the government and mission schools. The passion of the Hindoo mind for metaphysical inquiries, is an insuperable barrier to all solid improvement. They exhibit extraordinary acumen and ingenuity in speculations on speculative questions, and a marked distaste to studies of a practical nature. This unhappy disposition is fostered by the instructions they receive in the schools. Chemistry, natural philosophy, mechanics, botany, mineralogy, engineering, &c., are almost entirely overlooked. Could the Hindoos be induced to

turn their attention to the arts and agriculture, their country would soon assume a very different aspect, and they themselves rapidly improve. As it is, when the young men leave school, they are unfitted for usefulness among their countrymen, and are often unable to obtain situations as clerks and teachers, the only employments for which they are adapted. All other callings they have learnt to despise. Like the schoolmen of olden time, they love to give their days and nights to the discussion of some such questions as, "How many spirits could dance on the point of a needle without jostling each other?" They are ever plying the missionary with questions on fate, free will, and the like. Whilst addressing a class of young men about China, I was interrupted by the query, "What becomes of the soul between death and the resurrection?"

#### *Preaching.*

There are two classes of chapels in Calcutta in which the missionaries preach the gospel. First, for the heathen. There are eight of these, in which services are held on an average three times a week, with an attendance of from thirty to 100 persons. The hearers come and go during the service without ceremony; they interrupt the speaker by metaphysical questions, which often he is unable to answer; this is frequently the case: the assembly then unite in applauding the heathen objector. The native assistants are sometimes assaulted, unless protected by the presence of the missionary. Yet among these unpromising hearers the word sometimes takes effect. The inquirer applies to the missionary for further instruction, and as soon as he is willing to lose caste, he attends the second class of chapels, designed for Christians and inquirers. These chapels are usually on the mission premises, where most of the converts reside, they and their children, in neat little mud dwellings, constantly under the instruction of their pastor.

#### *Nominal Christians—Converts.*

As the children of those who embrace Christianity thereby lose caste, they, as a large and increasing class, claim to be received into the Christian community, and being generally regarded as Christians, they occasion the missionaries no small trouble and anxiety.

The most discouraging feature in the Bengal mission, is the degree of apathy that characterizes the native Christians. They are sickly plants; the best of them manifest but little zeal, and do not make many sacrifices to extend the faith among their countrymen. This seems owing to



not sell him; for, in that case, his uncle in Siam would be put to death for the crime; and added, that a short time since, a Karen sold an elephant to some person from these provinces, and was put to death by the Siamese authorities for the offence. Truly the dark places of the earth are full of the habitations of cruelty.

At our Saturday evening meeting the assembly was much increased. More than twenty of the Pgwas, from the villages we had just visited, came down to spend the Sabbath with us. Among them was the Karen prophet, and a female who has the reputation of being a prophetess; both were dressed in white. The prophetess declared she had renounced all connexion with familiar spirits and was disposed to worship the true God. The prophet said he had listened to his familiar spirit for years, had made many offerings in obedience to his commands, but had received no benefit therefrom; he was now determined to learn to read Christ's books, in view of which he had already been persuading one of the Pgwo Christians to spend next rains at his village, preaching and teaching school. I asked the person whom he named, if he would do so? to which he consented. So I hope this desirable object will now be attained. It is one which I have labored three years to attain, but have hitherto failed of getting a person qualified and willing to engage in the work.

#### *Candidates for baptism—Cases of discipline.*

On Sunday we had an assembly of 260 persons; more than we had at any one time last year. Fourteen individuals asked for baptism, whom we examined before the church during the following week. All were received with but one dissenting vote. This dissent was in the case of a youth whose father, a professed convert, was suspended from church privileges last year for having taken a cup of ardent spirits, a matter about which we feel obliged to maintain the strictest discipline on account of the former intemperate habits of the Karens. It was feared the son might follow the steps of the father. The first two persons examined, were a man and his wife living in the outermost skirts of the church, and they may fairly be considered as an accession from the ranks of the heathen party; none of their relatives, I believe, are Christians. A woman of the Pgwo tribe is

also among the candidates. She is known here by the title of Naugau's mother. Naugau and another daughter have been Christians for several years. The mother herself has long been a believer in the Christian religion, but has been prevented from making a public profession of her faith through the influence of her heathen relatives, on whom she was somewhat dependent, being a lone widow. The remaining candidates are youth and young married persons, whose parents have long been professed Christians. Four of the young men profess to have been brought to a decided renunciation of the world while in Mr. Bennett's school last rains; and three of the young women were brought to the same crisis in Mrs. Wade's school; but they all previously entertained a partial hope in the saving grace of God through our Lord Jesus Christ. Two young women, who were intending to be baptized this year, are now in Mrs. Wade's school in town, and will there be admitted to the ordinance on my return.

Feb. 3. An old baekslider, Sau Koomamoo, has just come in to beg pardon, wishing to be received again into the fellowship of the church. We had given him up for lost. He has gone far astray. Our hopes of him now are small, and only in the power of God, who, through the operations of his Spirit, is able to subdue all things unto himself.

The two members who were excluded about two years since for licentious conduct, have been incessant in their efforts to regain their standing in the church. They have confessed and begged pardon of the church regularly every Sabbath; still, however, we judged it best for the cause that they should not be admitted to the sacrament. This sin, like that of intemperance, can be prevented only by prompt measures. It is an enemy within the camp.

Thursday, Friday and Saturday evenings, were taken up in examining the members of the church preparatory to the sacrament; a part of Sunday morning was also taken up in the same manner. Those who were suspended last year for a breach of their temperance pledge, have kept that pledge this year, and are now restored to the fellowship of the church. One female was suspended from fellowship for employing charms to replace a dislocated shoulder. The remedy did not, of course, produce any effect. The lying Burman doctors, or rather quacks, do much

harm among the credulous Karens by recommending charms for the prevention and cure of diseases. Their object is only to get money.

*An aged disciple—"The communion of the body of Christ."*

Saturday evening the two elephants which are to take us back to town, arrived. They are noble animals. One was mounted by a little old man of at least eighty years of age. His diminutive size and decrepitude were in striking contrast with the enormous bulk and strength of the animal under his control. What, but the divine decree, could subjugate such a beast to the authority of such a man? Weakness commands and power obeys. I asked the old man if he would not sell me his elephant? "Sell my elephant," said he, "no, how can I sell him? he is arms and legs to me, my only dependence in the decrepitude of age. What could I do without him?" The old man came over from Siam four or five years ago. He was then a heathen; an old sinner on the brink of the grave, without God and without hope. The grave was to him a dark cavern, leading he knew not where. He was about to enter; he approached the mouth with trembling; he gazed upon the gloom with horror; he durst not enter; he looked on every side to see if there was no escape; he saw none; every step, every motion, brought him nearer this dark abode; when, unexpectedly, a light shone around him, its rays penetrated the gloom; he had a glimpse of the farther side of the cavern; there he saw life and immortality through Jesus Christ. It was the light of the gospel, which gave him this glimpse of immortality. He rejoiced; he believed; he became a Christian. He has now come a long day's journey to attend meeting with us on the Sabbath; he has come to partake once more, not improbably for the last time, of the sacred emblems of the sufferings and death of his late-found Savior. There is something in this ordinance which takes the same hold on the hearts of natives, as it does on those of European Christians. What that something is, needs not be told to a true Christian; he has felt it; he knows what it is. Most appropriately is the Lord's supper called "the communion of the body of Christ." In it the saints have communion, not only with one another, but with One who is invisible; whom, having not seen, they love; their dearest

friend; the one altogether lovely. Would this old man of eighty years travel a day's journey to be a guest at the table of an earthly prince? I trow not. He is too old to relish such dainties; he has too short a time to stay on earth to appreciate earthly honors. Such things would scarcely tempt him to undertake the journey of a mile from his own cottage; but, see! he cheerfully travels a whole day under a tropical sun, to enjoy this little season of communion with the saints and his invisible friend. Infidels, look ye on this scene and be convinced that there is a charm in the ordinances of the gospel to whose power ye are utter strangers.

*Model for missionary contributions.—Baptisms, &c.—K' Mounghwai.*

The disciples commenced assembling together for the devotions of the Sabbath early in the morning of that sacred day; each one came bringing his mite to cast into the treasury of the Lord; and not only the church members themselves, but their offspring with them. The trembling hand of age, and the yet feeble hand of infancy, (yes, even that of the child at the breast,) were stretched forth to aid the truly Christian work of carrying the glad tidings of the gospel to a lost world. The contribution amounted to above fifty rupees; I have seen a much *smaller* contribution taken for the same object, in a much *wealthier* congregation of Christians at home.

After the morning service, fourteen were baptized. There were 167 communicants at the Lord's supper. Five deaths have occurred in the church during the year. Six couples have been married. A small day school was taught in the rains at Mata, and another at Kwathah.

We returned to town by way of K'Mounghwai, where a number of the members of Mata church reside. To this place also belong two of the candidates just baptized. In this branch of the church the improvement in Christian character during the past year has been delightful. Last year, most of these members were put under church censure for breaking their pledge of total abstinence from intoxicating drinks. This discipline seems to have had a salutary effect. They have just built them a new place of worship, being too far from Mata to attend there, except occasionally. They are desirous of having a native preacher and school among them next rains. I found here

some very hopeful inquirers, particularly two aged females. We spent one night in this place, had an evening meeting, a full assembly, and the interview was altogether an uncommonly interesting one.

Since my return to town, the church, or rather branch, at Wathau, has sent down an additional contribution to the funds of the Tavoy Mission Society of about sixteen rupees.

Two young women of Mrs. Wade's boarding-school, and an old man with his wife, living between Tavoy and Mata, have been baptized in town, making an addition to the Mata church by baptism, this year, of eighteen; and nineteen the whole number baptized by me.

### Maulmain Mission.

#### EXTRACT OF A LETTER FROM MR. STEVENS.

Mr. Stevens begins with a statement of the object of his visit to Mergui, and his employments during his residence there. The letter is dated at Mergui, May 13, 1844.

#### *Salongs—Reduction of their language to a written form.*

You will be glad to learn that the object for which we came to this place has been, we hope, accomplished. The change of nir, and, I think, yet more the skill and the watchful attention and the constant kindness of Dr. Reid, the physician of the station, have succeeded, to all present appearance, in removing the complaint from which Mrs. Stevens has suffered for more than two years. We are, therefore, waiting with interest for a good opportunity to return to Maulmain, where I am anxious to resume my accustomed duties.

My time has been occupied, since my arrival here, partly in preaching, both in Burmese and in English, partly in writing for the Religious Herald, and partly in collecting Salong words and phrases, and in reducing their language to writing. In this last work, with the approbation of the brethren residing here, I have adopted the Pgho character; as, with a very few variations, and only four or five new characters, all the sounds I have been able thus far to catch, can be accurately expressed. Another advantage of this measure appears in the intimate con-

nexion of that people at present with the Pghos. The missionary who has the charge of the Salong department is a Pgho missionary, the assistant laboring among them is a Pgho, and almost all the instruction they will obtain for a long time to come will be derived from that department of the mission.

What has been done thus far, must be regarded, of course, only as a beginning; as it cannot be expected that a perfect system has been devised, with the limited acquaintance which I have had with the people. Besides digesting a system for writing the language, a primer has been arranged, on the plan of the Pgho, to which a few grammatical notices have been prefixed, which it is hoped will be found of some use to the individual who may hereafter undertake the study of the language. And you will allow me to add my conviction to that which has been expressed by the brethren residing here, that another missionary is very much needed to be stationed here, to share the labors and responsibilities of the brethren already on the ground. Not only the Burmans, (who number between six and seven thousand in Mergui town alone,) but all the Karens of both tribes, and the Salongs, are dependent on our two brethren alone and their assistants, for all the knowledge they obtain of the way of life. But you have, doubtless, more than once been already informed particularly on these points.

The following extracts give some interesting particulars of visits made by Mr. Stevens in the cold season of 1843-4. Allusion has been made to the same occurrences in a former number, (see p. 331 of last vol.,) but the details have reached us more recently.

#### *Baptisms at Dong Yan—Kayin—Kaima and others baptized.*

You are already aware, that in the early part of the last dry season, I spent about six weeks with my family at Dong Yan, but I think I have not yet given you a particular account of that visit. It was the season of harvest, when the people were mostly scattered in their paddy fields, and, consequently, not very favorable to numerous meetings, nor schools. No attempt, therefore, was made to collect a school; and although a regular morning and evening service was maintained, and frequent visits for preaching were made



to the people at their homes, the preaching performed was mostly done on the Sabbath. In one neighborhood also a Saturday afternoon service was regularly maintained, in the houses of individuals who were received into the church the last year.

The signs of the progress of the truth in the village are increasingly encouraging. Opposition has grown still weaker, and more of a disposition has been manifest than formerly existed, to learn to read. Before I left the place, I had the pleasure of baptizing five persons,—all heads of families. One of them is the mother of Bah-mee, the preacher of the station, who, at the time of the baptism of her son, and for a long time after, was so much displeased that she would not speak to him, but, on the contrary, heaped upon him abuse. A brother of Bah-mee, a promising young man, and his wife were also of the number. The other two individuals belong to one neighborhood,—that already spoken of, where the Saturday service had been maintained,—and may be regarded as fruits of the branches put forth by the church the last year. In that same neighborhood we trust the Lord has more people still.

After my return to Maulmain, I made a tour up the Gying to the village of Kayin, where, last year, were four disciples. There I baptized three more heads of families. One of these, however, belonged to the village of Krung-pung, farther up the river. This man had left home immediately after getting in his harvest, in order to be baptized, hoping to find me at Dong Yan. He arrived there three days after I left, and learning that I had an appointment at Kayin, followed me there. Nor was this the first time that he had done so. For I learned that he had set out on the same errand last year while I was at Dong Yan, but being in the time when cholera was prevailing, he was refused a passage through the intervening villages, and so compelled to return home. He did not, however, fail to worship God; and he betook himself with so much zeal to recover his knowledge of *reading*, (in Burman,) which from long neglect he had well nigh lost, as to call forth the frequent remark from his wife and others, that he had gone mad. In the examination previous to baptism, he exhibited a mind calm and fully decided, together with unaffected humility, and every appearance of a soul bent on *one thing*—the *knowledge of Christ*. I loved him, and at once mark-

ed him for an assistant. On inquiring into his feelings relative to trying to induce others also to become Christians, he said he had spent all his life, thus far, in serving satan, and had come to the determination to serve God the remainder of his days; that was his sole desire. His name is Kai-ma, and his age about fifty.

*Krung-pung—Baptism of Kong-bu-gai and his household.*

Early on Monday morning we left Kayin for Krung-pung, the village of Kai-ma, he being in company. At sunset of the same day he introduced us into his house, but not to his family. His daughters, indeed, were there, but they showed not a welcome face. And his wife, as soon as she saw him approach with the teacher and a train of Christians, forthwith forsook the house and would not see him. She had previously said, if he came back a Christian, she would no longer live with him.

Five minutes had not elapsed after we had seated our wearied limbs upon the bamboo floor, before we heard an earnest voice in a gladsome tone, and hasty footsteps approaching. Kong-bu-gai was quickly among us, giving and receiving hearty greetings. The wished for day had at last arrived. Three years he had carefully examined Christianity, his mind was fully decided, and he was waiting with impatience to receive the seal of discipleship. Being a chief, and having had much business to attend to, requiring long absence from home, he was afraid lest I should arrive at his village when he should not be there; and, at one time, left word with his wife, who was like-minded with himself, that in case it should so happen, she must not fail to go forward in consequence of his absence. But it happened according to his wish, and he now longed for the morrow. We had our evening service, then talked till sleep overcame us. The next day, Kong-bu-gai, his wife, and wife's sister were examined, approved, and baptized. The same day at evening, a son of our chief came in from a hunting excursion. Learning of his father's baptism, he wished to follow him. He was a young man of good character, and already known in the village as a worshipper of God. His wife came forward with the same desire, and two of his sisters, one about *nine* and the other *eleven*, who had wished to be baptized with their father, but durst not, now took courage also



to ask. At first I greatly hesitated in regard to them all. But, on examination, the evidence in the young man's case was so satisfactory, that I gladly assented. In his wife, there seemed to be a deliberate *deciding* for God and for Christ, with no counteracting evidence; and the children had good testimony from their parents,—for some weeks they had been trying to serve God to the best of their knowledge, manifesting an unusual interest in religious things, and professed repentance for their sins and faith in the Lord Jesus Christ. The native brethren were all of one mind in regard to the candidates, and I baptized them.

Thus at Krung-pung God seems to have gathered another little church of eight members, two of whom show clear signs of being called to the work of preaching the gospel. The chief

knows well how to read in Burman, and his son seems possessed of an unusually clear and independent mind, and promises fair to become a useful member of the church. Perhaps him also God has designed for the ministry of His Son. He has an ardent desire to study.

In this same region are many persons in an interesting state of inquiry, some asking for baptism and waiting for a visit from the teacher. Such was the posture of affairs and the inviting aspect of the field, when, on returning to Maulmain, I saw the necessity of taking some new and immediate steps for the benefit of Mrs. Stevens's health. My plans have been broken up, and the Karens have been disappointed. But God knows what is best, and "goodness and mercy have followed us" even until now.

## Miscellany.

### Windoostan.

NOTES ON CALCUTTA, &C., BY D. J. MACGOWAN, M. D.

During Doct. Macgowan's visit to Calcutta and vicinity last year, he took occasional notes, a part of which have been submitted to our disposal.

### *Worshipping the Ganges.*

Arrived in Calcutta, "the city of palaces," and of hovels too, early in April. The day after my arrival, the Hindoo portion of the people were all in commotion, it being the season of one of their principal festivals. It seemed as if every man, woman, and child, had betaken themselves to the water, or rather to the mud, for, after bathing in the Hoogly, which is a branch of the sacred Ganges, their faces and almost naked bodies are smeared with the sacred mud. From the banks of the river, they repaired in crowds to the temples, where the wily brahmins were in attendance to receive the pice of the poor and the rupee of the rich.

These brahmins form a striking contrast with the mass of the population; the former are large, athletic, and well fed, while their dupes are small, meagre, half-starved looking wretches, the most abject and servile race on the globe. The Hindoo temples in Calcutta, like the Mohammedan

mosques, are low, mean buildings, from which all strangers are excluded. The idols, which are generally visible from without, are of hideous form, and often decorated with a necklace of skulls. There are other objects which may be seen from the street, which cannot be named in this place.

### *Churruck poojah, or swinging.*

Soon after the festival in honor of Gunga, followed that of Siva, the next in the calendar. Several days are devoted to this sanguinary deity. The streets are crowded by natives, nearly naked, jumping, dancing, and singing, to the sound of drums, gongs, and other instruments, the principal actors being the candidates for some of the tortures, with which the festival closes. These poor victims of a superstition which has had its admirers among the so called philosophers of the west, are (by these and various other ceremonies, together with potations of stimulating drinks,) so excited, that they willingly undergo any suffering. Some of them resorted to the blacksmiths who had had experience in such operations, to have their tongues bored, or pierced with iron rods. Considerable skill is displayed by the operators in piercing the tongue so as to avoid wounding the blood-vessels. A much smaller quantity of blood follows this operation than I would have supposed. Others

prefer having the rod thrust through the arm, but in such a manner that the skin only is wounded ; the rod does not touch the flesh. My washerman had one in his arm, which he drew to and fro, like a fiddler : before coming to my apartment he drew the rod out altogether and left it at the door, but restored it to the arm on his return.

Their Moloch is worshipped, though less frequently, by jumping from a stone upon sharp spikes, but so inclined that the wounds inflicted are not severe. Other filthy devotees, plastered with the mud of the Ganges, prostrate themselves before Siva's temple, where they remain until the seeds which are mixed with the mud germinate, which usually requires two or three days, during which time they fast. By far the most usual mode of serving Siva is by the Churruck poojah, or swinging.

In company with the Rev. J. F. Osborne, a missionary of the English Episcopal Church, I visited a place where one of the machines was in full play,—only a few steps from the mission premises. Mr. Osborne, by distributing some tracts, succeeded in getting some hearers about him, to whom he preached the gospel, after expostulating with them in relation to their cruel ceremonies, which they defended by saying that Siva was the true God for the Hindoos. In the meantime I made my way through the multitude of noisy and infatuated idolaters, so that I could observe the whole ceremony. The machine consisted of a shaft, about thirty feet high, which supported a horizontal lever fifty feet in length, so arranged that it moved both in a horizontal direction. From one end of the lever was a rope extending to the ground, by which it was made to revolve ; from the other extremity the devotee was suspended by hooks. When one presented himself for a swing, he was laid with his face on the ground while the hooks were inserted. After his back had been well rubbed by the feet of the operators, a flap of the integument was raised by their fingers, and the hook passed through on one side of the spine, just below the scapular shoulder blade, and another in like manner on the corresponding side. The hooks were pieces of rough iron, about the size of a pitchfork prong : a few drops of blood flowed after the operation. A strong bandage retained the hooks in their places. The devotee, though almost stupified by opium and tobacco, winced somewhat at first, but on being elevated amidst the deafening plaudits of the crowd, he partook of their joyous enthusiasm, and played his part bravely. Whilst whirling round in mid air, he

smiled, folded his arms, crossed his legs, and performed a variety of antics for the amusement of the spectators below. At times he seized the rope connecting the hooks with the lever, and raised himself to relieve his back. About seven revolutions are made, and they generally swing from twenty to twenty-five minutes, before signifying a wish to be released. When the bandage was removed, and the hooks withdrawn, his wounds were rubbed with cow dung, and he himself was borne away in triumph to receive his reward from a rich native, before whose window the swinging took place, and who, with a large number of invited guests, witnessed the spectacle. The wealthy natives often in this way worship by proxy. Each man who swings, receives half a dollar and some rice. Often it is compulsory, the poor tenants being forced to undergo the torture. Others swing on their own hook, looking for no compensation from the lukewarm lovers of ease. In spite of the hurtful applications made to the wounds, they heal in a few days without suppuration.\* When the bandage is not properly affixed, the weight comes upon the skin and tears it ; the poor creature then falls : many deaths have occurred in this manner.

There were upwards of twenty of these machines in operation, in and around Calcutta, on each of which at least five persons swung. The number who swung throughout the province of Bengal on that day cannot be less than 20,000 ! Strong efforts are making by the missionaries to induce the government to prohibit such cruelties. They are seconded by the *Hindoo* press. The Hindoo editors assert that they are no part of their religion ; that the shasters do not enjoin them. The suttee has been abolished without producing any of the evils its apologists predicted. There can be no doubt also, that the Churruck poojah, and similar cruelties, not less revolting, might be suppressed. Did the question relate to the governing policy of the rulers, namely, acquiring all the territory adjacent to their own, it would be settled at once, though it cost rivers of blood.

#### *A Fakeer—Bamboo wedding.*

These deformed living skeletons are often met with in the streets, soliciting alms. One of these ascetics, whom I particularly examined, had had his left arm tied so long to a branch of a tree, that all power over it was lost, it remained permanently elevated. The joints of the shoul-

---

\* The only inconvenience resulting is a stiffness of the loins for a short time.

der, elbow, and wrist, as well as of all the fingers, were ankylosed, or stiff: it had lost all sensibility, and was quite cold. The pulse could not be felt much below the shoulder. The skin of the whole body, as well as that of his arm, was dry and shrivelled. The nails were longer than the fingers, and seemed like strips of burnt leather; his whole body was emaciated, and marked with premature old age.

I witnessed a curious ceremony at Mirzapore; it was no less than the celebration of the nuptials of two bamboo trees! The bridegroom was a strapping fellow, about sixty feet high, decorated with flowers and ribbons, with a plume of beautiful feathers at the top. It was borne through the streets by a party of men, who by turns had it placed in the socket of a girdle tied about the waist. The tree was kept upright by ropes fastened to the top, and carried by men at some distance from the base. The weight was so great, that some new person was obliged to take his turn at every hundred yards. A band of Portuguese musicians, which had been engaged for the occasion, was playing lively airs. The excesses of the men and women who accompanied the procession, were revolting in the extreme. A smaller bamboo personated the female, but as this was borne elsewhere, I did not see it. When the couple met, they were both thrown into a tank, which closed the ceremony. This appears to be a local custom, unknown to the Hindoos beyond Mirzapore, (which is a district of Calcutta.) I could learn nothing of its origin or design.

#### *Exposure of the sick.*

The cruel custom of bringing the sick to the banks of the river in their expiring moments, is still continued even in the European city of Calcutta. Sometimes, when the patient becomes very sick or troublesome, he is conveyed by his friends to Kali Ghât, where he is exposed not unfrequently to the burning rays of the sun. There is shelter for those who can afford it at the Ghât, and I have seen a considerable number of these poor wretches huddled together, some on mats, others on small bedsteads; the less fortunate, in addition to the sun, being exposed to the still more hurtful rains. Death is not unfrequently hastened by the sick person's friends, by thrusting the mud of the sacred river into his mouth, thus actually choking him. It is believed that all who die in sight of the Ganges are sure of eternal felicity, dying in the arms of the deity. Those who are exposed near Calcutta, are persons generally in a dying state before they are taken to the river. The government has interfered, and put a

stop to any man's being taken by relatives to accelerate the death of their friends, as far as possible; but it is well known that cases occur where the superstition is used as a cloak for murder. Should a patient recover and make his escape, he becomes an outcast, despised, and persecuted by his relations.

I have seen the banks of the river illuminated at night by the flames of the funeral pile. Many are burnt during the day; but the living are no longer consumed with the dead,—the widow is now spared to the fatherless children. This change is one of the noblest triumphs of the cause of missions; for the abolition of the suttee was the result, in no small degree, of the labors of Carey, Ward, and Marshman. Those who cannot afford fuel for burning the corpse, cast it into the river. I have seen the bodies of men floating in the river and canal, covered with crows and vultures. The soft part of a corpse is sometimes devoured in a few hours by these rapacious birds.

#### *Small-pox and cholera—Hints to missionaries.*

The small-pox often prevails in many eastern countries as extensively and with as much virulence, as it did in the west prior to the introduction of inoculation. It has committed great ravages in Calcutta this year (1844), carrying off many Europeans who had been vaccinated in their youth. I mention the subject for the purpose of guarding missionaries and others against coming out without being *re-vaccinated*. They should have the virus inserted until it ceases to produce any irritation; when they may feel themselves as secure as if they had had the small-pox. As persons here, who have had the small-pox once, have had it again and died of it; so the properly vaccinated *may* take it, but the virus affords, I am confident, equal security. Before the small-pox began to subside, the cholera broke out with unusual violence. The cholera is one of the most common diseases of this city, but has prevailed of late to a frightful extent. It was estimated, during my residence in Calcutta, that the deaths averaged 300 a day! Though the natives suffered most, yet many Europeans fell victims to it.

#### *Missionary operations—Schools, &c.*

There are laboring in Calcutta nine Baptist, six Independent, five Scotch, and three Episcopal missionaries. More attention appears to be devoted to teaching than to preaching, though the latter is by no means neglected. The principal institution for the education of native youth, is under



the care of Dr. Duff, and the other missionaries of the Free Church of Scotland. Upwards of 1000 pupils receive in the institution a good English education, religion being the basis. The schools conducted by the other missionaries number more than 2000. There are only about 300 native girls receiving education, owing to the unconquerable aversion of the Hindoo to female education. But a very limited number of those thus instructed have embraced Christianity, though they generally forsake idolatry. The Hindoos readily embrace the means of education proffered by the government and mission schools, but the Mohammedans proudly reject it, being particularly averse to the study of English. The advocates for instruction in the vernacular have, happily for India, at length prevailed. The utopian project, so popular a few years since, of forcing the English language on the people, has been generally abandoned.

Besides the efforts of missionaries in behalf of education, the government appropriates a small portion of its revenue for this purpose. The Hindoo college is supported at an expenso of about \$30,000 per annum; about one half of which comes from the pupils, and the balance from government. This college is like a large day-school, the scholars residing at home. A large portion of them are brahmins of high caste; the aristocracy of Bengal. Commencing with the English alphabet, they are carried to the higher mathematics. Sanscrit, the Latin of Bengal, is the only language taught besides English. In all the government schools, Christianity and the bible are carefully excluded. The 1200 pupils of the Hindoo college will graduate accomplished deists. In conversation with them, I have found them familiar with the sophisms of Hume and the ribaldry of Paine. There is another class who profess themselves great admirers of Dr. Chalmers.

#### *Character of the Hindoo mind.*

A radical error seems to pervade the systems of instruction pursued, both in the government and mission schools. The passion of the Hindoo mind for metaphysical inquiries, is an insuperable barrier to all solid improvement. They exhibit extraordinary acumen and ingenuity in speculations on speculative questions, and a marked distaste to studies of a practical nature. This unhappy disposition is fostered by the instructions they receive in the schools. Chemistry, natural philosophy, mechanics, botany, mineralogy, engineering, &c., are almost entirely overlooked. Could the Hindoos be induced to

turn their attention to the arts and agriculture, their country would soon assume a very different aspect, and they themselves rapidly improve. As it is, when the young men leave school, they are unfitted for usefulness among their countrymen, and are often unable to obtain situations as clerks and teachers, the only employments for which they are adapted. All other callings they have learnt to despise. Like the schoolmen of olden time, they love to give their days and nights to the discussion of some such questions as, "How many spirits could dance on the point of a needle without jostling each other?" They are ever plying the missionary with questions on fate, free will, and the like. Whilst addressing a class of young men about China, I was interrupted by the query, "What becomes of the soul betweco death and the resurrection?"

#### *Preaching.*

There are two classes of chapels in Calcutta in which the missionaries preach the gospel. First, for the heathen. There are eight of these, in which services are held on an average three times a week, with an attendance of from thirty to 100 persons. The hearers come and go during the service without ceremony; they interrupt the speaker by metaphysical questions, which often he is unable to answer; this is frequently the case: the assembly then unite in applauding the heathen objector. The native assistants are sometimes assaulted, unless protected by the presence of the missionary. Yet among these unpromising hearers the word sometimes takes effect. The inquirer applies to the missionary for further instruction, and as soon as he is willing to lose caste, he attends the second class of chapels, designed for Christians and inquirers. These chapels are usually on the mission premises, where most of the converts reside, they and their children, in neat little mud dwellings, constantly under the instruction of their pastor.

#### *Nominal Christians—Converts.*

As the children of those who embrace Christianity thereby lose caste, they, as a large and increasing class, claim to be received into the Christian community, and being generally regarded as Christians, they occasion the missionaries no small trouble and anxiety.

The most discouraging feature in the Bengal mission, is the degree of apathy that characterizes the native Christians. They are sickly plants; the best of them manifest but little zeal, and do not make many sacrifices to extend the faith among their countrymen. This seems owing to

physical causes,—the enervating effects of the climate, united with the effects of long-continued oppression. The Bengalees are the most servile, indolent, and cunning people in the world, whom no motives can impel to continued activity. Christianity transforms their hearts, but they still remain the same passive beings as before. Their children's children will reap the physical advantages which the reception of the gospel affords to a people long degraded by idolatry and its attendant vices. But with their depressing climate, the Bengalees can never attain the standard of nations in more temperate climes. Even Europeans, after a short residence (if they come out young) deteriorate in body and mind, and lose much of their natural energy. As caste is a powerful barrier to the introduction of Christianity, so the effects of the climate greatly hinder its extension. I regard British India as presenting more obstacles to the triumphs of the gospel, than any pagan land whatever.

#### *Baptist mission.*

There are in and near Calcutta eight Baptist churches, containing 454 members, 270 of whom are natives. During the past year there were thirty-two baptisms, all natives excepting three. By reference to the Minutes of the Bengal Association, it appears that more than one fourth of the persons received, are excluded for misconduct. Were their Christian standard not so high, the protestant missionaries might make as great a display of numbers as the papists. The work of translating and printing the sacred scriptures is carried on with unabated ardor by the Calcutta Baptist missionaries. Dr. Yates, aided by Messrs. Wenger and Aratoon, are occupied in translating, while Mr. Thomas superintends the extensive printing establishment. That the labors of our brethren in giving the pure word of God to the heathen are appreciated in India, is evident from the liberal donations which they there receive towards their support. The Baptists in India are neither numerous nor wealthy; the assistance they get coming from other Christians.

#### *Opposition.*

Brahminism and Mohammedanism offer but a small part of the opposition the missionary has to contend with. The Jesuits have recently entered the field and are unusually active. Until lately, Rome had no other agents here than lazy, imbecile Portuguese priests, who were content to keep what they had to themselves; they are now being displaced by the more zealous disciples of Loyola.

The Armenians, who are numerous here, are far more idolatrous and corrupt than the Romanists; though strongly opposed to the worship of *statues*, they are more devoted to the worship of *pictures* and *saints* than any idolaters. But neither brahmin nor Mohammedan, Romanist nor Armenian, present greater obstacles to the success of the missionary enterprise than the agents of "The Propagation Society." Having sufficient consistency to carry out the doctrines of their church to their legitimate extent, they are papists in every thing but name, displaying the worst spirit of Rome in her worst days. Even the evangelical Episcopalians are not spared by these "wolves in sheep's clothing," for they seek proselytes from among the flocks of the Church missionaries.

But the Baptists are the greatest sufferers from these men, (who are either Hindoos, or of the mixed breed, Hindoo Portuguese with a tinge of English;) they are remarkable for duplicity and low cunning. Several Baptist churches have been broken up by them. When they fail to seduce one of the native assistants by the promise of a higher salary, they offer situations to the private members of the church, and in this way many, together with their families, have been withdrawn. Coercive measures also are employed to keep the poor natives from attending to Baptist instruction. This they are often enabled to effect through the landlords, whose control over the peasant is like that of a master over his slave. The Baptists have been driven from stations they have been permitted by common consent to occupy for a long period, by the Propagandists, who have commenced operations in the midst of a Christian community, passing by destitute villages. These operations are carried on with the approbation of a prelate who is regarded abroad as the main stay of evangelical religion in India.

#### *Serampore.*

We spent a week in the Danish town of Serampore, about fourteen miles from Calcutta; classic ground to the Baptist missionary. The possession of Oscar in Bengal, includes about as many acres as Boston Common. The Danish population consists of the governor and his aid-de-camp, or secretary. The military force consists of ten efficient men, including the officers. The settlement has little or no revenue; it is maintained by the surplus revenue of Tranquebar. Overtures for its sale have been made by the East India Company. As a prominent missionary station, it has had its day; the proximity of Serampore to the capital renders it a place of small

importance ; its end was fulfilled by affording a refuge to the apostles of India, when outcasts from their own nation. Half a century has wrought great changes. The demon of persecution, driven from the city of palaces, has been crowned and nitrified in the city of Gustavus Adolphus in our own days.

Dr. Carcy's botanical garden, though sadly neglected, is still a monument of his industry. "This great and good missionary, by making the study of botany his pastime, conferred a great benefit on science, and won for himself a high name among botanists. The Agra Horticultural Society have ordered a marble bust of Carey to be executed for their room, as a mark of respect to the founder of their institution. The college which Ward and Marshman labored so hard to establish, can scarcely be said to exist. It has neither professor nor student, and the beautiful building is almost in ruins. Mr. Marshman, in conjunction with the English Baptist Missions Society, is endeavoring to resuscitate the institution. The Society is about to send out a professor, as a beginning, for European boys. Dr. Marshman's school is still flourishing under the management of Mr. Mack. Mrs. Marshman, though an octogenarian, is in the enjoyment of excellent health.

The more strictly missionary works of the triumvirate still follow them, while all else seems mouldering. The native church of Serampore numbers about 100 members, who, with their families, form the Christian village of Jenngur. The religious services are conducted by Messrs. Mack and Robinson, aided by four native assistants. There are also several schools for native children connected with the Serampore Mission. There are two places for English service in the settlement, the Baptist and

Danish, in both of which Mr. Mack preaches. The printing office and paper mill, belonging to J. C. Marshman, Esq., are on a large scale. Mr. M. is the proprietor and editor of "The Friend of India," a large hebdomadal, having a wide circulation, and exerting greater influence than any other paper in Asia. As its name indicates, it is devoted to the best interests of the country to which his father consecrated his life. Mr. Marshman is engaged in writing a history of the Serampore Mission, which will be partly of a biographical character. Multifarious engagements will delay the work for some time ; but when it appears, it will possess great interest to all the friends of missions, and also to the student of the history of British India.

#### *Aldeen—Henry Martyn.*

A few moments' walk from Serampore leads you to a pagoda, the former residence of Henry Martyn. "Its vaulted roof was then so changed from its original destination, as often to re-echo the voice of prayer and the songs of praise, and Martyn triumphed and rejoiced that the place where once devils were worshipped, was now become a Christian oratory." The devil has again obtained possession of the pagoda, it is now a *distillery*! flooding the country with vice, disease, and death. The splendid banian tree, the circumference of which I found to be 234 paces, where Martyn was wont to spend hours in prayer and meditation, is transformed into a cooper's shop! for the manufacture of gin barrels. Intemperance is an exotic vice in Bengal, and only recently introduced, but spreading with fearful rapidity. If the evil be not stayed, the hitherto sober Hindoos will become a nation of drunkards.

## American Baptist Board of Foreign Missions.

### Recent Intelligence.

CHINA.—Since the publication of our last number, several communications have been received from China, containing very gratifying accounts of the progress of the gospel among the Chinese at Hongkong. That our readers may enter the more fully into the existing state of feeling, especially in the congregation under the care of Mr.

Shuck, we will make the following copious extracts from his letters.

#### *Letters of Mr. Shuck.*

June 8. On Lord's-day last, I had the happiness to baptize another Chinese convert of much promise. Having completed his final trial of two months before the Committee of the church, we held a long and close examination on Saturday night, both the churches



being present; and he was unanimously received. His name is Hongko, a very intelligent man, speaking both the Canton and Tié Chiú dialects, and forming a kind of link between the two churches. The baptism took place on Lord's day morning at 7 o'clock, in presence of a large number of witnesses. I have three more natives on their final trial of two months, and six other applicants, nine in all, under my immediate care. There is *evidently* a work of God going on in my Chinese congregation. At 11 on Sunday had a large audience of attentive listeners, and preached from these words in Rom. i. 9,—“Whom I serve with my spirit in the gospel of his Son;” from which I illustrated the character and worship of the *true* God, and the character and worship of *false* gods, &c., &c. The native school, with the teacher at their head, are always present at Chinese preaching. At 5 o'clock in the afternoon had communion, and at night preached in English from the words, “If any man love God, the same is known of him.” Good attendance and close attention.

July 8. I can hardly realize the present position of this mission. You know full well the dark circumstances attending my first coming to China, and my first few years of residence at Macao. But what has *God* wrought! With feelings which I cannot possibly express, I am now enabled to communicate to the Board that there is a *religious revival* going on at this time in my Chinese congregations! There is no stir, bustle, nor excitement; but the still movements of the Spirit of God are evidently upon the hearts of between *twenty and thirty* different individuals. Besides the three lovely converts whom I have this year been permitted to baptize, I have nine others registered for baptism, and all of them have been for some time under instruction. Besides these there are several applicants for baptism, and some inquirers who are not considered candidates or applicants. Among the candidates and inquirers are six individuals of fine literary attainments. The prospect now is, that I shall soon be able to have four pious and active native preachers in the field. You will rejoice to hear that my teacher, so long a professor of Christianity, has at last come out fully, and is now on his final two months' trial preparatory to baptism. He is a man of superior intellect, education, and intelligence. All

have to undergo a final trial of two whole months before they are baptized.

The school is in good condition, and is amply supported by the communicants. The present awakening has reached some of the boys in it, and two of the Chinese girls. Pray for us. Besides other duties, I now, including inquiry meetings, have from three to five Chinese services per day. My health never was better, and certainly I never was so happy before. Mr. Dean and Mr. Roberts also have inquirers under their care. The colporteurs are doing well.

Aug. 14. Sabbath before last I had the pleasure of baptizing two more interesting native converts, who had undergone long and careful Christian instruction and examination, and who were unanimously received by the church upon a final examination. One of these converts had been a secretary in one of the provincial government offices in Canton, is a well-educated and intelligent man, in the prime of life, apt to learn and apt to teach, speaks eloquently, and is already an active and valuable accession to the church and the mission. His prayers are so correct and deliberate, and evince such Christian humility as to afford me great satisfaction concerning him. His name is Kwok-he. He heard the gospel the first time from Luk-seen-sang, my valuable native preacher, while on a visit to Canton. The other is named Sei-ko, a herdsman, of humbler circumstances than Kwok-he, but an interesting young man, who gives us great encouragement by his hearty love and obedience to the truth, and has been twenty months under close Christian instruction. Chak-ko, our native printer, and a thriving tradesman, was to have been baptized at the same time. He, however, went to Canton for his wife and daughter, and was detained beyond his expectations by the extreme illness of the latter. He has now returned, but I design letting him wait until Sabbath after next, when I hope to have the high privilege of baptizing him, and six other native converts at the same time. There are also five others who are now on the final two months' trial preparatory to baptism. Pray for us. The awakening in my Chinese congregation continues, and new cases of inquiry are frequent.

Sept. 4. Nearly the whole of last week was taken up in the public and private examinations of candidates for baptism. The cause of our Master at

Hongkong really seems to be onward. Although adding to my trembling joys and solemn responsibilities, I had the high privilege on Sunday last, of baptizing seven more interesting Chinese converts. Five had been followers of Confucius, and two had been Buddhists. All of them except one read and write their own language ; four are men of high attainments in the literature of their own country, and all have long been under close Christian instruction, and have passed through repeated and careful examinations. I have now baptized twelve Chinese converts during the past eight months of 1844. God grant that there may be no Judas among them ! My anxieties concerning them are continual and heavy, yet, thanks to the grace of God, all give satisfaction thus far. Eight or ten others afford hope and encouragement ; the congregations continue large and attentive ; and the colporteurs are diligent, and are of great assistance and usefulness.

You will rejoice with me that one of the above seven was my teacher, Yong-seen-sang, who for nearly six years has proved himself to be an able teacher and a worthy man. Although of unexceptionable conduct and of about universal good report of those who are without, and withal a man of prayer, yet I much doubt whether he has been a truly converted man for more than six or eight months. He has passed most satisfactory examinations. Lei-seen-sang is also a learned man, like Yong-seen-sang, has a mind of a superior order, and is a perfect gentleman in manners, attire, and appearance. Wong-seen-sang is also an agreeable man, eloquent, and well educated. Chay-seen-sang, though somewhat less learned than the above, is an interesting man, and powerful in prayer. Chak-ko is a worthy disciple, is a head printer and a paper merchant, and owns a share in a large passage-boat which runs between this and Canton. Pang-sam is an industrious tailor, a quiet and amiable man, and a growing Christian. The last of the seven is Lep-wa, father of the Buddhist priest who was baptized, a simple-hearted and sincere old man, a gardener, and owner of a small property in his native village, one day's sail in the interior from Hongkong. He has manifested tearful anxiety to understand the truth, and we really believe he loves the Savior, although he does not read.

At the same time and place as above,

Mr. Dean baptized three Tié Chiú men.

---

ARRACAN.—Our last advices from Akyab, are of Oct. 11. Missionaries in good health, except Mr. Abbott ; who had been ill several months, but was apparently on the recovery. The school of native assistants, at Sandoway, was dismissed in August, after completing their prescribed course of study. Mr. Abbott was at Akyab at the above date, but would return to S. in a few days. Mr. Stilson baptized a Burman, Shway On, the preceding Sabbath. He first heard the gospel at Sandoway some four or five years ago. Two females also had recently applied for baptism.

---

TELOOGOOS.—We are pained to learn by a letter from Mr. Day, dated at Nellore, Oct. 21, that Mr. Van Huse's health continues very low, and that there is little prospect of its becoming better while he remains in that country. Mrs. Day's health, which had been quite infirm, had been very slowly improving for two or three months. A mission church of eight members, including the missionaries, was constituted at Nellore Oct. 12.

---

BURMAH.—Mr. Bullard, writing from Maulmain Sept. 25, says,—

It is with pleasure, and I trust humble gratitude, that I can inform you of almost uninterrupted health and prosperity since I last wrote. My own health especially has been better than I enjoyed in America. I think we have been quite successful in our school, which we have this week closed. We have had in all thirty-two scholars, most of whom can now read quite well, and ten can write a fair hand. Much of the care and instruction of the school has devolved upon Mrs. B., who, quite as well as myself, and indeed now after but six months, converses with considerable ease, and prays with the Karens in their own language. We are truly happy that we can thus, though in a broken manner, reach the understanding of the Pgho Karens, talk of the way of life, sing the high praises of Jehovah, and impart instruction on all subjects pertaining to sal-

vation and a life of holiness. Eight days since, I baptized one Pgho Karen, and there are several inquirers, and a few give evidence of piety.

Receipts reported for January, 1844, \$6011,95; for Jan., 1845, \$4470, 76. Decrease, \$1541,19.

### ANNUAL MEETING OF THE BOARD.

The thirty-first annual meeting of the Board of Managers of the General Convention of the Baptist Denomination in the United States, will be held in the meeting-house of the First Baptist church, Providence, R. I., on Wednesday, April 30th, at 10 o'clock, A. M. The Rev. GEORGE B. IDE, of Philadelphia, is expected to preach the annual discourse before the Board; in case of his failure, the Rev. GEORGE W. EATON, D. D., of Hamilton, N. Y.

BARON STOW, *Rec. Sec'y.*

*Boston, Feb. 12, 1845.*

✎ Editors of Baptist papers are respectfully requested to copy the above.

#### Letters, &c., from Missionaries.

ASSAM.—C. Barker, May 6.—M. Bronson, Oct. 3.—N. Brown, Aug. 23.—O. T. Cutter, Oct. 1.

ARRACAN.—L. Stilson, July 6, Aug. 31, Sept. 2.

MAULMAIN.—J. G. Binney, March 20.—E. B. Bullard, Sept. 25.—J. M. Haswell, June 21, 22.—H. Howard, Sept. 17 (2).—Mission, July 1.—S. M. Osgood, Aug. 20, Sept. 16.—E. A. Stevens, May 13.

TAVOY, &c.—C. Bennett, Aug. 1, 19, Sept. 5.—L. Ingalls, Aug. 22.—F. Mason, Jan. 12—Feb. 4, 12—March 23, April 12, 20—24 with j.—Miss J. A. Lathrop, July.—T. S. Ranney, March 14, Aug. 18.—J. Wade, j. 1843-4.

TELOOGOOS.—S. S. Day, Sept. 21, Oct. 15—21.

SIAM.—Mission, July 1.—J. H. Chandler, Jan. 1, Feb. 14, April 22, June, July 22.—Mrs. Davenport, July 20.—J. Goddard, j. March 8—April 18.—J. T. Jones, April 17, June 24, July 2, 20.

CHINA.—W. Dean, June 17, July 3, 14, 22, Aug. 2, Sept. 12.—D. J. Macgowan, Aug. 18.—I. J. Roberts, May 31, July 13, 29,—Aug 9, 14, Sept. 3.—J. L. Shuck, June 8, July 8, Aug. 1, 14, Sept. 3.

AFRICA.—I. Clarke, Aug. 14, Sept. 3 —Mrs. M. B. Crocker, Aug. 14.

GREECE.—A. N. Arnold, July 4, Oct. 21, Nov. 8; Mrs. A., Oct. 13 —Mrs. H. E. Dickson, Oct. 30, Dec. 5.

FRANCE.—E. Willard, Oct. 18.

GERMANY.—J. G. Oncken, Nov. 21.

SHAWANOS, &c.—F. Barker, Nov. 6 (2), Dec. 18, 31.—I. D. Blanchard, Nov. 26, Jan. 13, 1845.—J. Meeker, Nov. 15, Jan. 2, 1845.—J. G. Pratt, Jan. 15 (2).

CHEROKEES.—T. Frye, Oct. 23, 26, Dec. 31.—E. Jones, Sept. 24, Oct. 7, 16, 24.—Miss S. H. Hibbard, Oct. 26 —Miss E. S. Morse, Nov. 22 —W. P. Upham, Nov. 5, Dec. 4.

CREEKS.—E. Tucker, Nov. 26, Jan. 14.

CHOCTAWS.—R. D. Potts, Aug. 10.

#### Donations,

FROM JAN. 1 TO FEB. 1, 1845.

##### Maine.

Kennebunk Port, Bap. ch. and soc., per Rev. Ahira Jones,	66,00
Lincoln Bap. For. Miss. Soc., Samuel Libby tr., per N. Boynton, as follows:	
Thomaston, 2d Bap. ch., towards support of Rev. J. T. Jones,	55,00
Bucksport, Henry Darling do., Moses G. Buck, per S. W. Hall,	25,00
Winthrop, Bap. ch., per Horace Parlin,	10,00
	38,00
	194,00

##### New Hampshire.

Kingston, E. G. Dalton, per Rev. Wm. Heath,	4,00
Milford Baptist Association, Wm. Wallis tr., as follows:	
for Burman Mission,	123,07
do. Sab. schools,	27,50
	150,57
	154,57

##### Vermont.

Saxton's River, Bap. ch., Rev. Lucien Hayden pastor, per Rev. E. B. Bullard,	10,00
Woodstock Baptist Association, per Peter W. Dean, as follows:	
Grafton, Bap. ch., towards support of a missionary in Burmah,	55,00
West Topsham, Bap. ch., mon. con., per Moses Wallis,	6,00
Manchester, Bap. ch., for African Mission, per Rev. H. I. Parker,	5,00
Springfield, Beman Boynton, for support of a Karen native preacher,	100,00
Brattleboro', Bap. ch., Rev. J. C. Foster pastor, as follows:	



Mon. con.	5,00	
Jacob Esty	5,00	
	<hr/>	10,00
Thetford, Silas Follet, per J. Walker.		100,00
Fairfax, Bap. ch., per L. A. Dunn,	9,00	
	<hr/>	295,00

*Massachusetts.*

Attleboro', Mrs. Aza Read, per Lemuel May,	5,00	
Agawam, Bap. ch. and soc., Rev. L. Lewis pastor, per W. S. Damrell,	25,00	
Townsend, do. do. do., per Levi Warren,	18,00	
Rowley, do. do. do., mon. con., per Rev. C. Pasco,	1,00	
Milbury, do. do. do., Rev. James Upham pastor, per Rev. Amory Gale,	35,00	
Framingham, do. do. do., mon. con., per Rev. James Johnston,	33,00	
Beverly, 1st do. do. do., per Rev. C. W. Flanders,	15,00	
North Becket, do. do. do., mon. con.,	5,29	
East Becket, do. do. do., mon. con.,	2,71	
per Rev. Norman Harris,	8,00	
Middleboro', Central Bap. ch., Rev. Ebenezer Nelson pastor, mon. con., per J. T. Wood,	25,00	
Newton, students in Theological Seminary, S. C. Clopton tr., mon. con.,	6,19	
do., 1st Bap. ch., per Rev. S. F. Smith, as follows:		
Mon. con.	46,90	
Balance from Fem. Miss. Soc.	3,14	
Rev. S. F. Smith	20,00	
Juvenile Miss. Soc.	16,30	
Other donations	16,66	
	<hr/>	103,00

Grafton, Miss Wilson, for Burman Mission, per Rev. E. Thresher,	4,40	
West Dedham, Bap. ch. and soc., Rev. J. W. Parkhurst pastor, per Willard Draper,	46,31	
West Cambridge, do. do. do., mon. con., per Rev. T. C. Tingley,	8,71	
Woburn, 1st do. do., per Rev. S. B. Randall,	100,00	
Boston, Miss Eunice Waterman, per Rev. J. B. Brown,	50	
do., Charles St. Bap. ch. and soc., mon. con. for Jan., per Rev. Dr. Sharp,	14,26	
do., Miss Elizabeth Wetherby, per S. G. Bowdlear,	5,00	
do., Federal St. Bap. ch., as follows:		
Fem. For. Miss. Soc. of Sabbath school, Miss C. W. Carter tr., per N. P. Kemp, for the Reynolds scholarship for year 1844,	21,00	
Mon. con. for Jan., per Lemuel Putnam,	7,83	
Charles W. Nichols	15,00	
	<hr/>	43,83

do., Bowdoin Square Bap. Board of Benevolent Operations, S.

G. Bowdlear tr., mon. con. for Jan., per W. A. Bowdlear,	80,00	
do., Harvard St. Bap. ch. and soc., as follows:		
Ladies' Miss. Soc., Mrs. C. S. Kendall tr.,	47,50	
Young Men's Miss. Soc., Joseph E. Stanwood tr., for support of a native missionary named Tway Poh,	50,00	
Mon. con. for Jan., per John Putnam,	26,63	
	<hr/>	124,13
do., a friend to missions, as follows:		
for support of a Karen student to be named Rollin H. Neale,	18,00	
" Karen Mission,	2,00	
	<hr/>	20,00
do., Baldwin Place Bap. Miss. Soc., J. Warren Merrill tr., as follows:		
for support of Rev. William Dean,	400,00	
" general purposes,	73,09	
	<hr/>	473,09
	<hr/>	1194,42

*Rhode Island.*

Newport, Mrs. Betsey Stevens, of 2d Bap. ch., per Nathaniel Sweet, towards support of Rev. Cyrus Barker,	10,00	
Rhode Island Baptist State Convention, V. J. Bates tr., as follows:		
Warren, Bap. ch., five mon. con., John Hail tr., per Rev. J. P. Tustin,	17,90	
Pawtucket, 1st Bap. ch., James Olney tr., per Rev. S. S. Bradford,	121,14	
Warwick, as follows:		
Sanford Durfee	10,00	
Friends to missions	12,00	
	<hr/>	22,00
Providence, 1st Bap. ch. and soc., as follows:		
Mon. con. for Jan.	44,22	
Sub., in part, for 1844, per Mer- rick Lyon,	11,00	
Sabbath school, R. E. Eddy super- intendent,	44,54	
	<hr/>	99,76
do., Pine St. Bap. ch. and soc., annual sub. for 1844, per Daniel E. Carpenter,	53,00	
	<hr/>	313,80
	<hr/>	323,80

*Connecticut.*

Thompson, Bap. ch. and soc., per Rev. L. Geo. Leonard,	43,00	
--	-------	--

*New York.*

Lockport, Bap. ch., mon. con., per S. B. Webster,	9,00	
Madison Baptist Association, W. Coolidge tr.,	13,30	
Seneca Baptist Association, James McLallen tr., as follows:		

for general purposes,	89,28
Farneville, Fem. Karen Soc., for Karen Mission,	22,64
	— 111,92
	— 134,22
<i>New Jersey.</i>	
New Jersey Baptist State Convention, Peter Runyon tr., per Wm. Colgate,	632,68
<i>Pennsylvania.</i>	
Pittsburg, Grant St. Youth's Miss. Soc. of Bap. Sab. school, Moses Thompson tr., for support of a heathen scholar, per B. L. Fahmestock,	13,75
<i>Maryland.</i>	
Tanney Town, Bap. ch., per J. Fream,	10,00
<i>Virginia.</i>	
Parkersburg, Bap. ch., mon. con., Rev. George C. Sedgwick pastor, per Rev. Wm Heath,	3,00
<i>South Carolina.</i>	
Edgefield Baptist Association, per Rev. Dr. Johnson,	82,56
Darlington, per Miss S. P. Catlett, as follows :	
Colored members of ch. and cong.	19,00
Mrs. Charlotte Terrill	1,00
	— 20,00
	— 102,56
<i>Mississippi.</i>	
Preston, Bap. ch. and soc., mon. con., per H. B. Hayward,	10,00
<i>Arkansas.</i>	
Fort Smith, Mrs. M. Bennett, for Burman Mission, per Rev. E. Thresher,	4,40
<i>Kentucky.</i>	
Shelbyville, Bap. ch., mon. con., per Rev. W. W. Gardner,	5,00
<i>Ohio.</i>	
Richfield, Bap. ch.	1,00
do., N. Oviatt	50,00
Bath, Bap. ch., mon. con., per Ora Osgood,	8,00
	— 59,00
Granville, Bap. ch., mon. con., S. Spelman tr., per A. P. Prichard,	30,00
	— 89,00
<i>Illinois.</i>	
Illinois Baptist State Convention, J. Francis tr., per W. H. Rider,	32,25
North Western Bap. Convention, E. B. Hulbert tr., per Rev. A. J. Joslyn,	33,76
Rock River do. do., G. Haskell tr.,	3,00
Northern Illinois Baptist Association, E. B. Hulbert tr.,	8,00

Springfield do. do., J. Francis tr.,	6,44
North District do. do., D. Peirson tr.,	5,00
Illinois River do. do., together with missionary meetings, as follows :	
Peoria, Baptist ch. and soc.,	6,15
do., Mrs. Ann Trevor	3,00
Canton, Bap. ch. and soc.,	3,28
do., M. S. Hobbit	1,00
Knoxville, Bap. ch. and soc.,	5,21
do., Miss. A. Palmer	1,00
Franklin, Bap. ch. and soc.,	,50
Princeton, do. do. do.	4,00
Dover, do. do. do.	12,00
Lick Marsh, Bap. ch. and soc.,	,25
Tremont, do. do. do.	2,38
Rev. Isaac Merriam	1,00
E. O. Woodcock	3,00
Washington, Bap. ch. and soc.,	6,50
Granville, Bap. ch. and soc.,	8,50
Granville and Lowell, do. do. do., per Rev. H. Kendly,	5,00
Mount Palestine, Rev. T. Powell,	5,00
	— 67,77
Belvidere, a friend to missions	400,00
Belville, Bap. ch. and soc.	,50
Alton city, as follows :	
Bap. ch. and soc., mon. con., per R. Flagg,	5,41
do. do. do., mon. con., per T. G. Starr,	19,79
do. do. do., subscription, per do. do.,	5,62
Stephen Griggs	10,00
William Hayden	10,00
Peirson & Flagg	10,00
Mrs. B. E. Vinall, half yearly sub., for support of a Karen preacher,	15,00
	— 75,82
Upper Alton, as follows :	
Bap. ch. and soc., mon. con., Prof. W. Leverett tr.,	10,00
Shurtleff College, Soc. of Inquiry, mon. con., per E. N. West,	1,06
do. do., do. do., mon. con., per J. Bulkley,	2,40
Rev. B. H. Cleft and wife	5,00
Rev. B. F. Brabrook	10,00
W. W. and M. A. Leverett	,50
	— 28,96
White Hall, Bap. ch. and soc.,	1,00
Winchester, do. do. do.	2,06
Jacksonville, do. do. do.	12,00

Lick Creek, Rev. W. Menchum	1,00	
Griggsville, Bap. ch. and soc., for Karen preacher,	2,95	
do., Amos Blood, for Burman Mission,	1,00	
	3,95	
Dover, Sylvester Brigham	5,00	
do., Mrs. Mary Brigham, gold pins and knobs.		
do., Mrs. Harriet Brigham, gold ring and pin.		
Rochford, Bap. ch. and soc.	8 53	
do., Wm. Hulin	1,50	
	10,03	
Pleasant Grove, Bap. ch. and soc.	1,00	
Bristol, do. do. do.	1,50	
do., Rev. J. F. Tolman	1,00	
Chicago, 1st Bap. ch. and soc.,	32,60	
Woodburn, Bap. ch. and soc., per W. Leverett,	5,71	
Cane, Bap. ch. and soc., mon. con.,	3,75	
Quincy, do. do. do., per W. Lane,	14,46	
per Rev. B. F. Brabrook, agent of the Board,	751,56	
Chrystal Lake, Miss E. Macomber, per Rev. Wm. Heath,	1,00	
	752,56	

*Missouri.*

St. Louis, 2d Bap. ch. and soc., as follows:		
for general purposes, per G. P. Harrison,	25,00	
" German Mission, per G. Trask,	50,00	
	75,00	
do., African Bap. ch. and soc., for African Mission,	7,85	
Fefee Creek, Bap. ch. and soc., for German Mission,	5,17	
do. do., George and Miss Frances Adie,	5,42	
	5,42	
Boone Co., Mrs. Rachel Huges, for German Mission,	25	
per Rev. B. F. Brabrook, agent of the Board,	88,52	

*Iowa.*

Dubuque, Baptist church and soc.	9,61	
do., J. T. Fales	1,00	
	10,61	
Mount Pleasant, per H. Brown,	7,00	
Long Creek, Bap. ch. and soc.	2,18	
Davenport, do. do. do., mon. con., per Rev. B. F. Brabrook, agent of the Board,	5,30	
	25,09	

*Wisconsin.*

Wisconsin Baptist Association, W. A. Bartlett tr.,	22,40	
Southport, as follows:		
Bap. ch. and soc.	2,43	
Rev. Jason Lothrop	50	
Mrs. R. B. Lothrop	50	
	3,43	
Racine, Bap. ch. and soc.	10,50	
Prairieville, do. do. do.	2,31	

Milwaukee, do. do. do.	5,05	
do., Miss E. A. Byron	1,50	
	6,55	
per Rev. B. F. Brabrook, agent of the Board,	45,19	

*Legacies.*

Efingham, N. H., estate of John Knapp, per Rev. J. Milton,	30,00	
Putney, Vt., estate of Rev. Asahel Wood, per Rev. Daniel Packer,	275,00	
Brighton, Ill., estate of Rev. Amos Dodge, per Rev. B. F. Brabrook,	40,00	
	345,00	
	\$4470,76	

## BOXES OF CLOTHING, &amp;c.,

From Dec. 7, 1844, to Feb. 7, 1845.

N. H., Great Falls, per R. Scott, for distribution, six pairs of list shoes.		
—, for Rev. J. T. Jones, Bangkok, one barrel of dried fruit. <i>No advice.*</i>		
Mass., Woburn, Female Miss. Soc., per Mr. Putnam, for Rev. J. G. Pratt, one box of clothing, &c.	\$40,00	
do., Boston, Mr. L. Nichols, for Rev. D. L. Brayton, one dozen of school slates.		
R. I., Providence, friends in 3d Bap. ch., per S. L. O. Jameson, for missionaries in Assam, one box of clothing,	48,00	
do., do., enclosed in the same box, from Dr. Wadsworth, for Rev. C. Barker, one medicine chest,	22,00	
do. do., ladies of 4th Bap. ch., per G. B. Peck, for Rev. C. Barker, one box of clothing, &c.,	16,00	
N. Y., Romulus, Fem. Benev. Soc., per Rev. D. Wright, for distribution, one box of clothing,	11,10	
do., Whitestown, friends in Whites-town, per Rev. Asahel Newcomb, for Rev. Miles Bronson, one box of clothing,	31,92	
do., Watertown, several ladies of Huntingtonville, per W. Coolidge, for Mrs. Wade, one piece, or roll, of cloth.		
do., New York city, Am. Bible Soc., per Joseph Hyde, Esq., for the Baptist Mission in Greece, three cases, containing 1500 Greek testaments, \$375,00—expenses, \$3,92	378,92	

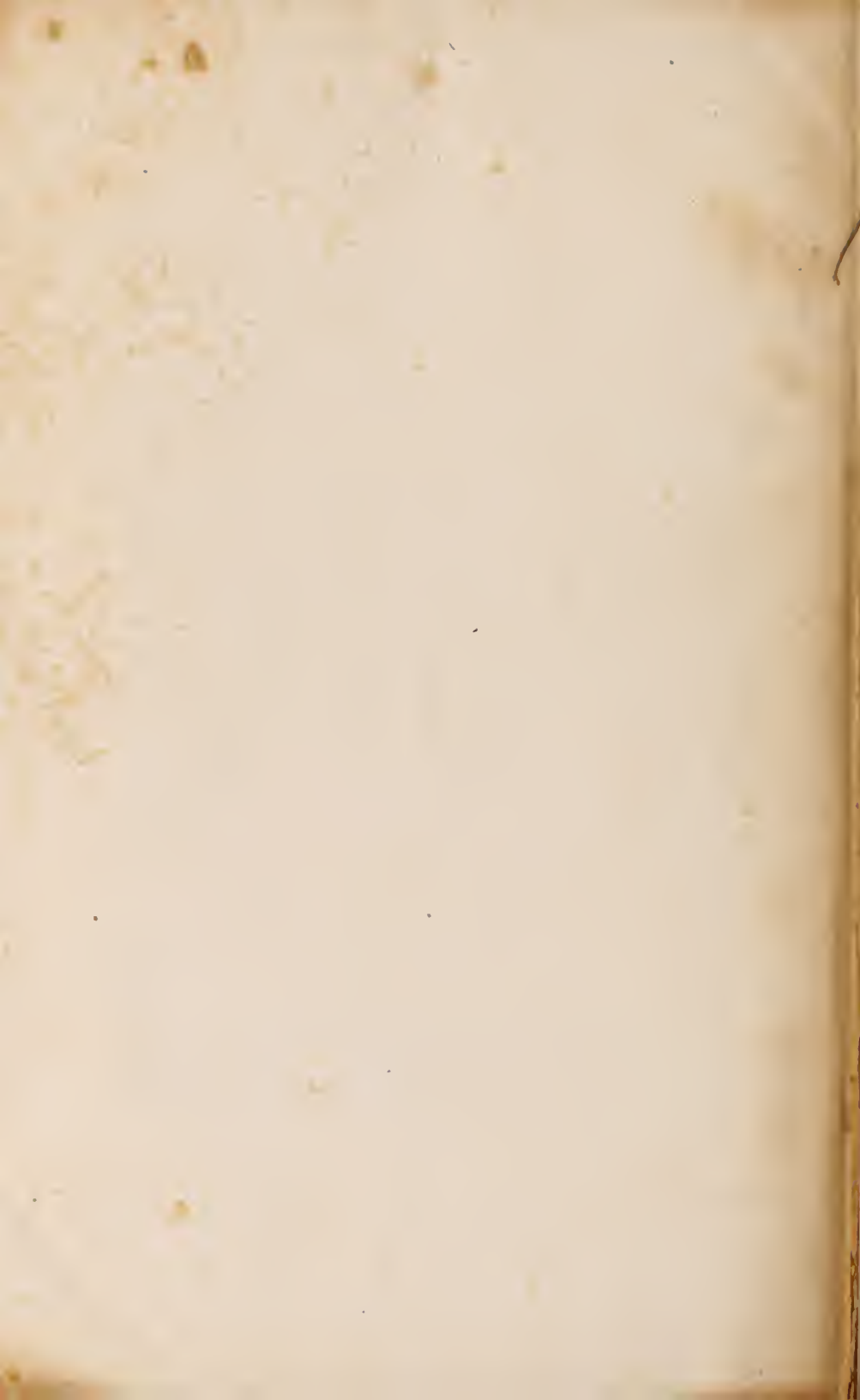
☞ A box of sundries received in 1843, with the name of Miss Lucy Temple on the outside, is still on hand, as it is not known what disposition was intended to be made of it, no letter having been received concerning it. It was acknowledged in the November number of the same year.

H. LINCOLN, Treasurer.

\* It is earnestly desired that with all donations sent to the Missionary Rooms for our missionaries abroad, a schedule or memorandum of the articles should accompany the same, stating also the value, where from, and by whom contributed, &c., in order that such donations may be acknowledged in the Magazine.





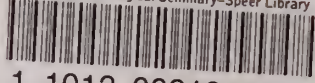






I-7 v.25  
Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1591